

26

A LIVELES LIFE:

O R,
Mans Spirituall death in Sinne.

wherein is both learnedly and profitably handled these foure

Doctrines { The Spirituall Death in Sinne.
The Doctrine of Humiliation.
Mercy to be found in Christ.
Continuance in sinne, dangerous.

Being the substance of severall Sermons upon

EPHES. 2. 1, 2, 3.

And you hath he quickned, who were dead in trespasses and sins, &c.

Whereunto is annexed a profitable Sermon at
LINCOLNES INNE, On
GEN. XXII. XIV.

Delivered by that late faithfull Preacher, and
worthy Instrument of Gods glory,
JOHN PRESTON,

Dr. in Divinity, Chaplaine in Ordinary to his Majesty,
Master of Emanuel Colledge in Cambridge, and sometimes
Preacher of LINCOLNES INNE

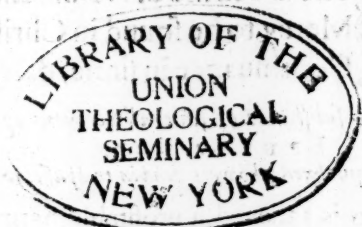
The fourth Edition.

LONDON,

Printed by G.M. for Andrew Crooke, 1641.

1642
14. 2m
14. 8p

LIVELIFE



NOV 17 1944



AN
EXCELLENT
TREATISE OF THE
SPIRITVALL DEATH
IN SINNE.

EPHES .2.1,2,3.

And you hath he quickned, who were dead in trespasses and finnes.

Wherein in times past ye walked according to the course of this world, according to the prince of the power of the ayre, the spirit that now worketh in the children of disobedience.

Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others.



He scope of the Apostle in the former part of this Chapter, is, to stirre up the *Ephesians* to an high estimation of their redemption by Christ; and that he might the better do this, he sheweth them their estate without Christ; That they were children of wrath, and dead in finnes and trespasses: and that they were dead in sin, he proveth,
A 2 Because

The scope of
the Chapter.

The Spirituall death in sinne.

Because they *walked in sinne* : That they walked in sin, he proveth, Because they had amongst them some false guides, which here he reckons up, and declares them to be these three :

First, the World ; (*They walked according to the course of the world.*)

Secondly, the Divell ; (*According to the prince of the power of the ayre.*)

Thirdly, the lusts of the flesh ; (*Among whom also we all had our conversation, in times past, in the lusts of our flesh, &c.*)

The first point that we will observe, as naturally arising out of the words, is this,

That all men by nature are dead in trespasses and sins.

This point is to be considered of all men, both those which are alive, and quickned out of this Lethargy ; and those which are yet dead in their trespasses and sins. That we are thus dead in sin, it plainly appears by this reason ; All mankind were represented in our first Parent *Adam*, of whose fall this death of sin, and of nature, was made a part of the punishment : now he being the root of us all, and that being dead, all the branches must needs be dead also. It is also plaine by places of Scripture : as, *Ioh. 5. 25. The dead shall heare the voice of the Sonne of God, and they that heare shall live* : So again, *Ephes. 5. 14. Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light*. Also in the Gospell, our Saviour Christ saith, *Let the dead go bury the dead* : that is, let such as are dead in trespasses and sins, goe bury those that are dead through sin. By all which places it plainly appears, that all men by nature are dead in sin. This men consider not : You would thinke it a gastly sight to see Churches, streets, and houses for to lye full of dead corpes : but for to see places full of men spirituallly dead, which is farre the worse, is a more gastly sight ; and yet who amongst us is there, almost,

Three false guides among the Ephesians.

Doctrine.

The Doctrine proved first by Reason.

Secondly, by Scriptures.

The Spiritual death in *sins*.

3

almost, that doth consider it?

In this death in trespasses and sins, for our fuller understanding of it, I will shew you these five things :

1. *What this death is.*
2. *The kinds of this death.*
3. *The signes of this death.*
4. *The degrees of this death.*
5. *The use to be made of it.*

First, *What this death is.*

To know this, we must understand that as a corporall death, to a spirituall death hath two things in it :

First, as in the naturall death there is a privation of life when the soule is separated from the body ; so in the spirituall death there is a privation of the life of the soule ; namely, the extinction of originall righteousness ; by reason of which, a man can neither set hand nor foot forward in the wayes of goodness ; as *Paul* confesseth of himselfe ; for as the separation of the soule makes the body to dye ; so the extinction of originall righteousness makes the soule to dye.

Secondly, as in the death of the body there is a stinking carcasie left, when the soule is departed thence ; so in the death of the soule there is a positive corrupted quality left, called the flesh, whereby a man is prone to do all evill : And therefore they are called *dead workes* : Therefore leaving the principles of the Doctrine of Christ, let us goe on unto perfection ; not laying againe the foundation of repentance from dead workes, &c. *Heb. 6. 1.* And so again in the 9. Chapter of the same Epistle, and 15. verse ; where it is said, *How much more shall the blood of Christ, who through the eternall Spirit offered himselfe without spot to God, purge your conscience from dead workes, to serve the Living God.* Now it seemes a contradiction that they should be

1. What this death is.

Two things, a naturall and a spiritual death

Dead workes why so called.

The seat of
this death.

Ephes. 5. 14.

2: The kinds
of this death.

works, and yet dead; but yet it is so because besides the privation of good, there is a positive evil, and stirring quality, which is active, and bringeth forth these evil and dead works.

Now for the chiefe seat of this death: It is chiefly seated in the mind and understanding, and not in the will. The understanding is *primum vivens & moriens primum*; the first living, and first dead: for although the will be corrupted, yet whatsoever is in it, is carried through the understanding. And this death of the understanding is such a darknesse of judgement, as thereby a man esteems not, but dislikes the wayes of God and goodnesse, and approoves the wayes of sin and wickednesse. And in this faculty of man, the understanding, is this death of sin chiefly seated; therefore it is said, *Iohn 1. 4. 5. In him was light, and that light was the life of men.* So also, *Ephes. 5. 14. the place before mentioned, Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light*: where he sayes, not life, but light; for if there be light, life will certainly follow: So againe, *Acts 26. 18. To open their eyes, that they may turne from darknesse to light.* One would thinke, that in these places it should be life and not light; but it is so put to shew, that the chiefe seat of this death is in the understanding. Therefore also is it said, *Be renewed in the spirit of your mindes, Rom. 12. 2.* And to the same purpose also saith *Iames, Iam. 1. 18. The Word of Truth begat you*: now Truth hath a reference to the understanding. And thus briefly have I given you a taste what this death is, and the place wherein it is seated.

2. Now it follows that we speak of the kinds of this death, which for the better handling, and benefit of your memories, I will range into these three sorts:

1. The death of guilt, by which we are bound over to eternall damnation; and so in the same man-

ner

ner usually we say, a man condemned is a dead man.

2. The death which is opposed to the life of grace, which is the separation of grace from our soule.
3. The death which is opposed to the life of joy and comfort, which is a thousand times more terrible then all deaths, if it were truly, and as it is indeed apprehended.

Which latter death, that you may the better conceive of, I will open it a little to you.

God joynes with every mans soule, and gives to the most wicked man some seeming life of grace, and some colourable life of comfort; for els they would indure an hell here upon earth.

For the first; although the wicked have no true grace, yet they have a shadow of it, as is manifest in their morall vertues. So for the second, for comfort, they have some, although no true comfort: for God is the Authour of comfort, as the Sunne is of light; which all both good and bad, doe more or lesse partecipate of, or els they could not subsist: As may appeare by the contrary; for when he doth but once with-draw his comfort from us, it is the terriblest thing in the world: An example of this we may see in Christ; when this comfort was with-drawne from him but in sense and feeling only, it made him cry out, *My God, my God, why hast thou forsaken me? Matth.*

27.46. Where Gods presence is taken away, there is nothing but horror and trembling: and I have known such, that in his absence, when his presence hath bin taken away, have had their soules so pressed with horror, that they have said, That if at a thousand yeares end they might enjoy the comfortable presence of God, they would thinke themselves the happiest men in the world. The absence of this, made *Luther* to say, That if all the creatures in Heaven and Hell should set to torment him, they could not do it

How terrible
the taking a-
way of Gods
presence is.

so much as the with-drawing of Gods comfort did.

Alas poore creatures, now in this world God is not separated from you, you feele not the torment of this death, but now you enjoy the *crepusculum*, and day-light of this comfort; and therefore although it be now slightly esteemed, and little regarded, yet when that day shall come that the Lord shall totally separate them from his presence, they shall by lamentable experience learne how terrible a thing it is. Thus much for the second point, the kinds of this death.

3. The signes of this death.

Foure signes of bodily death.

1. Privation of reason.

Object.

Ans.

A difference betweene knowing spirituall things, and knowing them in a right manner.

3. For the signes of this death.

The signes of it may be taken from them of the bodily death, the signes of that are these foure:

1. The understanding faileth.
2. There is want of sense.
3. Want of motion.
4. There is a deadnesse in the face.

These foure things you shall find in a spirituall death: First; As those that are corporally dead, want reason and understanding, so do those that are spirituallly dead; they cannot understand the things of God, no more then men can judge of colours in the dark.

I but some man will object and say, the carnall man knows many things, he hath a generall notion of the God-head, and can talke of the creation of man, and his redemption by Christ, he can discourse of Faith, Repentance, &c.

There is a great difference betweene knowing spirituall things, and knowing them after a right manner; a carnall man knoweth them, but not in a right manner. And hence is that of the Apostle, *1 Tim. 1. 16.* They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good worke reprobate: The word which there is translated reprobate, is *ἀσώπτος*, signifying unable to judge, Indeed in the generall they may understand and like the

The Spirituall death in sinne.

7

the things that are of God, but come to particular circumstances, that crosse them; they, as a Divine sayes of them, love *veritatem lucentem, non redarguentem*; they wholly dislike particulars, because they bring them to *hic & nunc*, to particulars. In the abstract they love holinesse, but not as it is applied to particulars, as it convinces them of their particular finnes. Hence it is that godly men are most hated of them that come nearest to them in shew, because they bring light home to them, and discover their *acerrima proximorum odia*, their inward and bosome hatred of their neighbours: It is as much as if one should bring a Torch to one that is doing some unlawfull thing, some deed of darknesse, he would wish him further off: their lives shine as lights, and therefore giving good examples by a shining and godly conversation, which is contrary to the life of the ungodly and hypocriticall ones, they cannot chuse but hate them; and as all wicked men hate them, so especially those that are nighest unto them in shew; because that their life doth not only shine unto them, and lay open their vilenesse, but scorch them also; and therefore they being occupied about the work of darknes, wish them as far off as they can: So that hence we see, with an approving judgement, not any, save those which are quickned, can understand spirituall things.

2. The second thing wherein a naturall death consisteth, was in a privation of sense; so also is it in the Spirituall death; for their hearts are strong and cannot be moved: although I deny not but sometime they may have a little griping of conscience, and sense of Gods judgement, which naturally ariseth from conscience; but they never have any reall and true feeling of it.

3. In a naturall death they are without motion; so likewise it is in a Spirituall death; for the wicked can no more move themselves unto any good work, than a dead man can move himself out of his grave.

2. Privation of sense.

3. Want of motion.

4 Want of
beauty and vi-
gour.

Object.

Ans.

How wicked
men may have
moral vertues.

4. The degrees
of this death.
The death of
guilt:

The death op-
posite to the
life of grace.

4. In a naturall death there is a want of vigorousnes and beauty, as well in the face as in all other parts of the body; so also there is in the Spirituall death the losse of that vigorous beauty which follows the life of grace; they may be seen to have death in the face; if a living man beholds them, he knows how to discern it; although I deny not but that they may have hypocritically painted vertues, which may to weak eyes for a great while seem true ones; as men may have painted faces that have bin taken for living ones, but they are not true graces, such as proceed from the life of grace indeed.

I but some may here object and say, have not some men many excellent morall vertues, such as even the godly themselves have not?

Indeed it's true that they have, and these are Gods gifts also, but yet they are but as chains of gold about a dead mans neck, or as Pearls in a Swines snout: There may be many good things in them, but they make them not good men; for as the evil actions of good men redound not to their persons to make them evil, so these good actions in evil men, redound not to their persons to make them good; they may have good in them, but are not good. And thus much for this third point, the signes of this death.

4. To come to the degrees of this death:

First, for the death of guilt, that hath degrees; some men are more bound over than others, as the Heathen men that were guided only by the light of nature, they indeed were guilty; but the Jews which had a more perfect knowledge, they were more guilty then they; and now we that live under the Tropick of the Gospel, and have Sermon upon Sermon, line upon line, and every day are instructed, are more guilty then the Jews: and amongst us, they that have most means, and profit least, are most guilty of all; and therefore are most bound over unto this death.

Secondly, for the death that is opposite to the life of grace

grace and sanctification, that also admits degrees :

1. For the first part, the privation of life, indeed there is no degree; but all that are dead, in regard of the privation and absence of originall righteousness, are all dead alike.

2. But for the second, to wit, the positive corrupt quality, which is called *the flesh*, that admits degrees; for one may be mad and drunke both alike, but the one may have some sparks of reason more then the other. The degrees therefore of this death, are these three that follow:

1. When men do oppose and set themselves against a holy life, although it be closely and covertly under other names, for against them directly the Divell will not speak, because he knoweth it will not be regarded; but he speaks against them under names of reproach, which he himself hath invented. These men are one of the bottome stairs of the chamber of death; and therefore it is almost impossible they should ever rise, but must needs remain in a pittifull case, although it may be they think far otherwise.

2. When men are given up to voluptuousnesse and sensuality; as *Paul* speaketh of the wanton Widdow, *1 Tim. 5. 6.* that because she lived in voluptuousnes, she was *dead while she lived*: Even so, the more a man is sunke into voluptuous courses, the more he is dead, and as it were buried in his corruptions, so that he is altogether unable to stir out of them; it is a very difficult thing to leave them; as in the sins of uncleannesse.

3. When we are indifferent, and care not how things go; and this is when a man is addicted unto the death of civill men, which is a degree nearer to life, yet is truly and indeed no better than a death: such as have much restraining grace, these are nearer the Gate of Heaven then others, yet they are as truly shut out as they that are furthest off; it is no matter how neare they are to Heaven, since they are all

Three degrees
of this death.
The first.

The second.

The third.

The death opposite to the life of joy.

Object.

Ans.w. 1.

Ans.w. 2.

Ans.w. 3.
A difference betweene the spirituall and corporall death.

out of Heaven alike; they shall be sure, if never any more quickned, to go to Hell as well as others.

Thirdly, the death that is opposed to the life of joy and comfort, that hath also degrees: God sometimes with-draws his comfort from some more than others, and so suffers some to have lesse horreur than others: Thus I have briefly explained this death, in which all men naturally are. I will now answer an objection of *Bellarmino* against that which hath bin said, and so come to the fifth thing.

Some there be that say, If all men are dead in sin, as you say they are, then to what end is all our preaching, and your hearing? for the dead are without life, and cannot be moved with any of these things, and therefore they are all in vain.

To this I answer; first, that although every man by nature be dead unto grace, yet he hath the life of reason in sin, wherby he is able to perceive two things:

1. To see that they are dead, and without this life of grace, their conscience telling them so.

2. By the sight and feeling of their death, they are able to bring themselves to the meanes of life, as to the Word and Sacraments.

Secondly, I answer; that though all men be dead, yet there is an end and effect of our speaking, and their hearing: for the Word that we speake may put life into them, as the word that Christ spake unto *Lazarus*, was able to raise him from the dead.

Thirdly, we must know that there is a great difference betweene this spirituall death, and the corporall death; for this death consisteth in the understanding and will, and is a free willing death; in it they freely fly good and imbrace evill; they freely choose the wayes of death, and therefore are said to be *already dead*: as, suppose a man is resolved to commit murder or treason, and a friend come to him, and perswade him from it, and cannot prevaile, that man may be said to be dead, because

because he will do that that will cost him his life: Even so we may affirm that that man is dead already, because he wil do that that wil bring death after the doing of it.

5. Now for the fift thing, the uses of this point, That *All men by nature are dead in finnes.*

The first Use then that we may make of this point, is, If all men are dead in sin, then let us be exhorted not to deferre our repentance, saying we will repent afterward. This is a fault usuall amongst young men, and such as presume of their strength and ability of nature to live a great while, they find nature strong in them, and therefore put off repentance till they be sicke, and age bring them to thinke of death: but let such consider that they are dead already, and repentance is a putting of a new life into them: Dost thou thinke it is in thy power to create a new life in thee when thou art dead? Surely, no more is it in thy power to repent when thou wouldest. Hereby the Divell entrappeth many, in putting this conceit into them, that they may repent when they will; and this he bringeth them unto, by making them to mistake repentance, in conceiving of it to be nothing els but a sorrow for sin past, and a purpose to live well afterward, and leave all sin: he never tels them, nor they never thinke that it is the creation of a new life in them; for then they would say more: but they are deceived: this is not to repent, for thou mayest do all this, and yet when thou hast done, be damned. But such repentance as will save thy soule, is a sorrow for thy sin that is past, and a purpose for the time to come to endeavour to leave all sin arising out of a love to God: for all repentance ariseth either out of a love of God, or els from selfe-love: if it be out of a love of God, thou wilt presently give thy selfe unto his service, and forsake thy sinne: if it be not out of love to God, but out of selfe-love, that thou purpolest to forsake thy sinne, then it is not true repentance, but false, and riseth from by-respects. Repentance is

hard

5. The Vses of this point.
Use 1.

Not to deferre repentance.

How the divell deceives men, in perswading them to put off their repentance.

Saving repentance what it is.

B 3.

Simile.

hard to be had, it is not in thine owne power ; except God breath a new life into thee, thou canst not repent ; thou art as the red clod of earth before God, of which he made *Adam* ; it had no life, untill *he breathed into it* : so while the spirit breatheth in us, we are dead. A Beast may desire his owne life, so may a man his owne salvation, but he can doe nothing without the spirit blowes. Why wilt thou be so foolish as to deferre thy repentance unto another time ? If a man upon paine of death were within twenty dayes to be beyond the Seas, if the wind should blow well for his purpose the first, second or third day, would he be so foolish as to neglect it, and deferre his journey, and say, it may be it will blow again ten dayes hence, and then I will go ? No, he will not be so foolish, for he knowes, *the wind bloweth where and when it listeth* ; and therefore he will take it when it blowes, lest it blow there no more. In these earthly things men are not so foolish, why therefore are they so ignorant in this point of spirituall wisdom ? Let every one of us then hereby be perswaded to learne wisdom ; when the Spirit bloweth, neglect it not : certain it is, that except it doth blow in thy heart, thou art damned ; therefore when it doth blow, suppose it be at 17. or 18. yeares of age, neglect it not, omit it not, neither deferre it, it may be it will never blow again, and thou canst not make it blow when thou wouldst, for it is free.

There are none which live under the Gospell, but at some time or other have had some blasts of the Spirit, but in some it vanisheth as bubbles in the water : but let us take heed of that, and unlesse we could have them again when we would, let us not let them passe : when thou hast but the least sparke, let it not go out, leave it not till it is become a flame to purifie thy heart.

An example of
Spira.

Francis Spira neglecting these comfortable blasts, at the last wished that he might have had but one drop of that comfort which once he despised ; and so till his

his last breath, cryed out, I am damned. Go not therfore still on in thy sins, falsly perswading thy selfe, saying, Thou shalt be saved: Remember what God threatneth unto such men, *Deut. 29.19.* *'He that hearing the words of this curse, shall blesse himselfe, saying, I shall have peace though I follow my sins; the Lord will not be mercifull to that man.* Sit down therfore but one halfe houre, and consider with thy self, that thou art but a dead man, and that thou canst not quicken thy selfe, but it is God only that is able to quicken thee; and he quickneth whom he will, and those whom he quickneth are but very few, as the gleaner after the Harvett, or the Grapes after the Vintage, and thou knowest not whether thou art in that small number: consider, I say, but this with thy self, and surely this will make thee never to give thy selfe rest, untill thou findest life in thee, and never be quiet untill thou art sure thou art quickned.

Another Use which we will make of this point, is, If naturally all men are dead in trespasses and sins, this should teach us how to esteeme of civill men, and such like; we should esteeme of such men as of dead men: and therfore,

1. We should not over-value them.
2. Wee should not make them our companions.

First, we should not over-value them.

For their beauty, they have none that is true beauty: what beauty have dead men in them? they are dead; let us not regard their seeming beauty. Esteeme the poore Saints; for they, though never so meane, are better then those, though never so brave. Grant your civill men be as Lions, (then which no irrational creature is better) and that your Saints are but as Dogs (then which no creature is worser) yet a living Dog is better than a dead Lion. It's a signe of a new life to esteeme no carnall excellency: so saith *Paul*, *2. Cor. 5.16, 17.* *Wherefore henceforth know we no man after*

Use 2.
How to esteeme
civill men.

after the flesh ; yea, though we have knowne Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are past away; behold all things are become new: he, that is a new creature, will not regard these things, but they will be dead in his account. They account us but dead men, therefore let us account them so also.

• Secondly, Make them not your companions.

We may, and ought to love them with the love of pity; but not with the love of delight and complacency: if thou love them and delight in them it is a signe thou art dead also; yet in this we are too blame, that we do not more pity them, and seeke their salvation, but we must not delight in them, and make them our familiar acquaintance, for we can never thrive in grace till we leave them: for although they be dead, yet they have a leaven which will infect thee, although thou perceivest it not. We use to say, we will make use to our selves of the good in them, but let the hurt go: but we cannot do so; for we are insensibly hurt, when we thinke we are furthest from it: Even as a man is tanned when he is working in the Sun, and he never perceives it; so doth their company infect us insensibly, when we think least of it: It's therefore but a folly to purpose to serve God, and not to break off their company; yea it is a plain contradiction. Every man is compared to a coale, he is either living or dead; if he be a living coale, he will kindle him that is next him; but if he be a dead coale, he then will black and sully thee: Even so it is with company, if it be good and zealous, it will kindle our affections; but if bad, it will be sure to infect us: therefore from such company thou must either gaine good or harme; but for good, certain it is that thou canst receive none, and therefore thou must receive harme: *If thou walke with the wise, thou shalt be more wise; if with the foole, thou shalt learne folly. Pro. 13. 20.*

Simile.

Simile.

The third Use we will make of this point, is this, Seeing

The Spirituall death in sinne.

15

Seeing that by nature all of us are children of wrath, and dead in trespasses and sins, This should stirre up those that are quickned to be thankfull to God therfore. Above all, we ever labour to be most thankfull to him that hath saved our lives; and this God hath done for us, let us therfore stirre up our selves to thankfullnesse. *Paul*, as we may read, *Rom. 7. 24. 25.* joyns these two together, his deliverance and his thankfullnesse; *O wretched man that I am! Who shall deliver me from this body of death? I thanke God, through Iesus Christ our Lord.* I confesse the world esteems not this, but if they have riches, therein they rejoyce; and so like the Dunghill-Cock, or unskillfull Lapidaries, preferre vain things before this precious Jewell; but they that have once found the sweetnesse of it, will not loose it for a world: for if we have but this, what though we loose Wife, Children, goods, credit and good name? they are all too light being layd in the Ballance with this. Do yee every one therfore consider who it was that gave thee this, and to him yeeld all thankfullnesse. Let us love much, because as much is forgiven, so much is given us: *Paul* was much stirred up with this consideration, thinking that he could never do enough for Christ, who had done so much for him; as appears in many places of his Epistles.

The fourth Use we will make of this point, is, If we are all dead in trespasses and sins, than this teacheth us how we should esteem of the means of grace: if we are dead, than it must be an Omnipotent power which must quicken us. All the means, as the Word preached, the receiving the Sacraments, &c. are but dead letters, they are but as Pens without Inke, God must put Inke into them if ever they be effectuell: and therfore as we must not give too little to the means, so we must not give too much, nor rest in them. When we come to heare the Word preached, it is not the hearing the Minister, but Christ in the

Use 3.

To stirre up to thankfullnesse for being quickned.

Use 4.

How to esteem of the meanes of grace.

Word preached, which makes us live. It is good to heare the Minister, but except we heare another voyce speaking to the heart, as his doth to the care, we shall never be the better : it is Christs voyce in the Word which doth quicken and put life in our soules. But here let me warne you to take heed of breaking the Conduit pipe from the Fountaine ; if thou hearest and profiest not, kuow that it is because Christ speaketh not to the cares of the heart, as well as the Minister to our outward cares.

Use 5.

To examine our selves whether wee have life in us or no.

Simile.

How the Devil deceives civill men.

The fifth and last Use we will make of this point shall be, If that naturally all men are dead in sin, this should teach us to try our selves, and see whether we are dead or alive. Consider the shortnesse and uncertainty of thy life here : Mans life is like an Houre-glasse ; if it runnes his course it is but an houre, and it may be broken before it is run out : yee have but a short while to live here, according to the course of Nature, and yet perhaps that course may not run out too, it may be broken off before we are aware ; and then for ever, either in Heaven or Hell, we must abide hereafter : O then never be quiet untill you see whether you shall go, to eternall blisse, or everlasting woe. Here the Devils trick is to put it into mens heads, that a civill life will serve the turne : but he dealeth with them as those that take Gold from Infants, and give them Counters and Rattles : and thus he would keep them from this consideration, perswading them of the latitude of religion ; and telling them that they are well enough, seeing they are troubled for some sins, and do some duties, perhaps, in private ; but this you may do, and yet be dead still. If he cannot prevaile this way, than he will labour to hinder them by drawing them on in a voluptuous course of life, or with worldly cares, and so draweth them from themselves, and so makes them never to consider what they are doing, nor whither they are going : and therefore

is

is it that in the Gospell of *S. Luke, Chap. 16.* the Prodigall Son is said, *to come home to himselfe*, when he once began to consider his estate: Although their conscience tell them all is wrong, yet the Tabrets of lusts and pleasures make such a deane where they are, that they heare it not, and so never consider: nay, if that Christ himselfe again, or the Sons of Thunder should speak, yet except Gods Spirit shou'd inwardly work, it would not make men seriously to consider their estates: It is the hardest thing in the world to make men sensible of life and death. Let us therefore be moved in particular to consider whither we are dead or alive.

If thou art quickned, thou shalt find, one time or other, these two things in thee:

First, Thou once hadst a deep and sensible consideration of thine estate by nature, thou wert deeply affected with it, so that thou sawest what need thou hadst of Christ: till thou hast had this consideration, thou art a dead man. I know God can save thee without this, he could come without the terrible voyce, as Christ could have come without *John Baptist* before him, but he will not, neither ever doth, because it is impossible for a man highly to esteem of Christ till he is thus humbled; for he never will preferre him in particular actions, and take him with all crosses and losses, till he fully see what need he hath of him, which he cannot untill he is thus humbled.

Secondly, consider if thou wert ever changed from what thou formerly wert; neither is it a sleight change that will serve, but it must be both constant and general; it must not be for a moneth, or a yeare, but daily and continually. It must be such a change that all where thou livest may see it; thou must become a new soule in another body: Thy change must be so great that thou mayst say, *Ego non sum ego*, I am not my selfe, I am quite another man: There must be as great a change in thee, as there is in a white cloth

Two signes of
our quickning.

I.

2.

An applicati-
on to examine
our selves be-
fore we receive
the Sacrament.

when it is dyed black. Such a change was in *Paul*, he was converted from a Persecutor to a Preacher: So thou must of a Lion be made a Lambe: there must as much difference be in us, as is between Winter and Summer.

And now seeing the time of the Sacrament is at hand, let us all examine our selves: we must not make excuses to keepe from the Sacrament, but as all, *Nehem. 9.* were to come to the Pascheover, els they were to be cut off from their people, except they could shew some good cause; so I know no reason why it should not be so still for the Sacrament. But again, on the other side, if we do come, and are dead men, *we come unworthily, and eat and drinke our owne damnation in not discerning the body of Christ, 1 Cor. 11. 29* which we do when we do not sufficiently esteem it, and conceive not what right we have to it, which was the *Corinthians* sin; for they knew well enough that that did represent his body. Let us therefore take heed we come preparedly; for as God strooke *Uzzab* for touching the Arke with polluted hands, and *Nadab* and *Abihu* for offering of strange fire, so if thou come unpreparedly to the Sacrament, he will strike thee.

But to return to the point which was even now handled, *That all men are dead in trespases and sins*, because it is a point which concerns all sorts of men, we will a little farther consider it, and in the next place speak of the nature of dead men.

Dead men are either,

1. Such as are starke dead in sin, and do make no shew at all of life; as are all open prophane, and notoriously wicked men.
2. Such as are dead indeed and in truth, but yet make a shew of life, outwardly seeme to have it; like the Angels, that have appeared many times in assumed bodies, but yet have none of their own that is true and substantiall; and these are chiefly dissembling hypocrites, or men meerly civill.

The nature of
dead men.
Two kindes of
spiritually dead
men.

First,

First, this starke deadnesse, without any shew at all of life, of which sort we have every where too too many; consists chiefly,

1. In the privation of life.
2. In an active positive principle.

Now there are certaine signes arising from both these and they are

1. Positive.
2. Privative.

1. The Positive signes of a dead man, are these three :

First, all those which live any life, whatsoever it be, seek such things as are agreeable to preserve that life, and hate the contrary: as a man that liveth a naturall life, looketh for food, rayment, &c. so in the life of grace, there is an aptnesse to cleave to goodnesse, and unto Christ, as Iron doth to the Loadstone : So a man that lives the life of grace, his delight is in praying, hearing, reading, &c. but his lusts, they are *agriindines anima*, the foules sicknesse; they are as thornes to his sides, and smoke to his eyes, and he is never well or at quiet, untill they are removed and gone : but a wicked man, one that is dead in sin, he is sick of goodnesse (as the other is of wickednesse) and weary of it; he is too strait-laced in it, and therefore cannot brooke it. A godly man hath an inward aptnesse and inclination to serve God, as fire naturally inclines to go upward: indeed he may sometimes contract impurity, and have some corruptions, yet they are but as mud in a cleare and living Fountain, they are soon washed away; but wicked men are like ditches which are full of mud at their best, and there it lyes and continues.

Secondly, another positive signe of this deadnesse, is, When a man lies in any living lust, or knowne sin : for as a mortall disease and life cannot stand together, no more can a living lust and the life of grace. That is a living lust, when although sometimes he may have fits of resisting, yet he alwayes gives over, and still

First, starke deadnesse.

Three positive signes of dead men.

I.
A carelesse neglect of goodnesse.

2.
A lying still in any lust.
A living lust, what it is.

yeelds to that lust, saying, It is their nature, and they cannot choose but com nit it, they know not how to resist it; where as if there was some present Judgement threatned thee, upon the commission of it, then thou couldest forbear: This I call a living lust, and although it be but one, yet if other lusts tempted thee as much as that, thou wouldest commit them also: if thou forsakest other sins, because they are sins, why forsakeist thou not this also? *Gal. 5. 24. They that are Christs, have crucified the flesh, with the affections and lusts.* There is in every man a body of lust; if any member of that body be unmortified, he is yet a dead man, *1 Tim. 5. 6. She which liveth in pleasure, is dead while she is alive,* some may keep themselves cleane from some sins, but that will not serve; for if they lye in any known sin, they are dead.

3.
An antipathy
to God and
godlinesse.

Thirdly, a third positive signe is, When a man hath a secret Antipathy against God and godlinesse. Some beasts naturally hate some colours; so some men, out of a naturall inclination, cannot endure goodnesse it selfe, though they pretend some cause. I call it an Antipathy when a mans stomach riseth against a thing, and he knoweth not wherfore: so they hate goodnesse, meerly out of a naturall abhorring of the thing it selfe, although they pretend some cause for which they hate it, They distaste holinesse of life, and for no just cause: if it be you distaste such men as profess an holy and pure conversation, only because they do not conforme (as some pretend) why do you distaste those also that do conforme? If you dislike the Professours of an holy life, because of the hypocrisie they have found in them, as some have not stood to say, why do you also dislike those that you are sure are no hypocrites? They cannot define the holy man they hate, but have a secret naturall hatred to them they cannot tell why: but we know the reason well enough; it is because they live a contrary life to them,

them, and therefore cannot agree no more than fire and water: indeed fire and water may agree in remisse degrees, but not in intense; so these men can suffer those which are indifferently holy, but if they come to any perfection and height of holiness, then they cannot endure them. Now the Apostle saies expressly, *1 Ioh. 3. 14. By this we know we are translated from death to life, because we love the Brethren: he that loveth not his Brother, abideth in death.* So that it is an infallible signe of deadnesse not to love the Brethren: if thou hatest the Saints; nay, if thou lovest them not according to the measure of grace that is in them, and if thou art not grieved for any of their sins, by which they may cause scandall, or be disgraced, thou art yet a dead man. And to much for the positive signes.

2. The Privative signes of deadnesse follow, which are these five:

The first privative signe of deadnesse, is want of speech: He that is dead, is speechlesse, and breathlesse; so he that is dead in sin, in all holy things is speechlesse; *Out of the abundance of the heart the mouth speaketh*, saith Christ in the Gospell, *Matth. 12. 14.* When the mouth is speechlesse, the heart is empty. Some that are dead in trespasses and sins may speake well sometimes; but there is no living man but doth speake well sometimes; *Isa. 19. 18. Those that belong to Canaan, will speake in the language of Canaan:* Their language will shew whither they are *Galileans*, or not: every man delights in operations agreeable to their habits. Here you may learne to judge of your selves, by your words; not by some words that are spoken by fits, but by thy usuall and customary speech, that is a signe of that that is in you. The godly sometimes cannot speake godlily and holily: as a Fountaine sometimes is stopped up, so that it cannot send forth pure streams, yet take away the rubbish that stopped it, and then it will run cleare again; even

Five Privative
signes of dead
men.

I.
Privation of
speech.

so it is with the godly; and therefore consider your ordinary speeches, if they be not holy and good, it is a signe that you are a dead man.

2.
Privation of
heart.

The second privative signe is Coldnesse; when a man is dead in sin; they may pray, but it is coldly; and so in all other holy duties they are very cold.

Object.

But some man will be ready to object and say, You tell us of coldnesse, but for any thing I can see, there is as much coldnesse in the best men; for your godliest men are sometimes cold in their prayers.

Answer.

It is true; but there is this difference betweene the coldnes of a godly man, and a dead man; If the means be used to a godly man, it doth bring life to him again; if he be rubbed and chafed with admonitions, or hath the *aquavite* of the Word, he will recover his heart, because the inward principle of heat still remains within him. But to a wicked man use never so many reprooves, or admonitions, he will still remain cold: Let this therefore be a certain tryall, if after all admonitions you still remain cold, you are dead.

3.
Stiffenesse.

The third privative signe is Stiffenesse; a dead man grows stiff, and in what position his body is in when it is dead, in the same it will remain, you cannot bend it; so is it with men spirituallly dead, what course they take, what opinions they hold, what company they keep, they will not be changed from them, *Rev. 22. 11. He that is filthy, let him be filthy still:* that is, he will be filthy still, they will not be changed; If that they hold to be Gods will, be Gods will, so it is, then they are right; but it is not because it is Gods will, but because his pleasure fell on what they held. As a rusty hand of a clock, it turns not with the day, but stands still; but if the time of the day chance to be such as it stands at, it is true; not because it moveth with the day (as it should) but because the day hath fell jumpe with it; so these men, if Gods will hit with theirs, they will do it; if not they will crosse it: This is a signe of a dead man.

Simile.

The

The fourth privative signe is senselesnes; he that is dead is senselesse: so it is with the spirituall death, there is no sense in it; they can neither see, heare, nor taste.

I, but some man will object and say, that it is not true alwaies; for even the wicked sometimes know matters of faith; nay, and sometimes they relish them too.

To this I answer, As it is said of the dead Idoll, so may it be said of them: *Mat. 13. 13. Eyes they have and see not, eares, and heare not.*

First, for seeing, they see not aright: Gods children see experimentally, the wicked only by contemplation; and there is a great difference between them; for as we see there is a great difference betwixt knowing fire to be hot, and the feeling of it; so betwene notionall knowledge of Gods will, and a knowledge that doth like and approve it.

Secondly, for tast, they find no tast in Gods Word; or if they find any, like a vitiated pallat, they account that which is most sweet to be very bitter.

Thirdly, for smelling, they smell no sweetnesse in Christs name, whereas to his Saints it is a sweet oylment poured out, that perfumeth all the roome.

Fourthly, for feeling, they feele not whether the Law or Gospell be applied to them, rub over their skars, and make them run down with bloud, they are, notwithstanding all that senselesse still: they may have a counterfeited feeling from a naturall conscience, but to have such a feeling as may drive them to Christ, they cannot; and therefore still they are but dead men.

The fifth signe is this, A living member, if the body be in danger, will have a sympathizing and feeling of the danger; as the hand will lift it selfe up to save the head, so now if we hearing the case of Gods Church in what danger it is, if we take it not to heart, or be not affected with it (especially now we are put in mind therof) it is a certaine signe we are dead men: We should have the spirits that *Moses* and *Paul*

I.

Privation of sense.

Object.

Ans.

Mat. 13. 13.
opened.

5

No sympathizing in the miseries of others.

had, who even wished to be stroyed, so they might save the Church. *Moses*, rather than that should perish, would have his *name* *raced out of the booke of life* : *Paul*, for the Churches sake would be *anathema*. It is a true signe of a living member to be touched with others miseries ; this was an extasie of love, in which out of love to the Church, they forgate themselves. This here we must know, that if the creature could destroy it selfe for God, it could not but be well, because the good of the creature is more contained in God, than in it selfe ; as the beame of the Sunne is more contained in the Sunne than in it selfe. Now is the time of considering this, now is the time of more than extraordinary fasting ; now if you have any feeling you will shew it ; if you are living men, now you will shew your selves ; now the Church lies in tents, and wallows in blood, now the foundations therof are shaken ; never was the face of Christendome in such danger as now it is. Do we think to stand, now others fall ? If the fire be at one end of the building, shall we be safe which are at the other end ? (for all Gods house is but one building.) Are they not our brethren, and sons of the same father ? have they not the same spirit ? are they not of the same profession ? shall we not then be ready to helpe them ? we cannot send armes over to them, but we may send up prayers unto God for them : Christians are stronger than Politicians, and their prayers are Armies. Let us therefore do what we can, the storme is not yet quite over.

Two things to
moove us to
consider the
Churches mi-
sery.

I.

Now there are two things that may moove us to this :

1. The greatnesse of the Judgement.
2. Our ability to helpe them.

First, the greatnesse of the Judgement.

It will proove the extinguishing of Gods Church, and the Gospell, and when that is once gone, what are all other things ? It was a good saying of that Saint, That
browne

browne bread and the Gospell was good cheare; what are all our houses, lands, &c. if this Spirituall food be wanting?

Secondly, Consider our ability to help them.

We may do much by our prayers; he that knoweth not his strength, useth it not: Did not one *Moses*, one *Eliab*, stand in the gappe? They did not these things as they were extraordinary men, but as they were Gods children: We may by our prayers doe as much; though one child may have better gifts than another, yet commonly the father loves all alike; so God (although they had better gifts than we) will grant our prayers as soon as he did theirs.

But some man will here be ready to make a question, and aske me, what I would have him doe for the Church now? he is but a single man, and therefore is unable to do much himself alone.

I answer, Though thou canst not do much, yet these things thou mayest do; and therefore,

I. Pray for it: God delights to be called upon, for els his hand is not taken notice of; but then we see his hand and acknowledge it, when we see him granting our desires. So that the strength of a Land lyes in Christians, and their strength lyes in their prayers, as *Sampsons* strength did in his haire. Oftentimes prayer is more available than fighting: *Moses* prayer in the mountaine, did more than *Ioshuahs* fight in the vallies. If *Noah*, *Daniel* and *Iob*, stood before me (saith God, *Ezek. 14 20.*) they should not prevaile: which sheweth that if any thing could have prevailed, their prayer would: So also *Luther* attributes all to prayer, as may be seene in divers of his Treatises. Now this prayer which I urge unto you, must

I. Not only by small expressions of the mind, but now God looks for strong cryes, and long continuance in prayer. *Moses* praied all day: Christ which had lesse need than we have, praied all night; *Daniel* threeweeks: therefore we that have more wants and needs, ought to be more fervent.

D 2

2. Our

2.

Quest.

Answ.

What we must doe for the Church.

I.

Pray for it.

Our prayers must be fervent.

Spirituall.

2. Our prayers must be Spirituall, not out of self-love; as to desire the safety of the Church, that so under it we may lead a safe and quiet life; but out of sincere respect to God, and love to his Church.

Of Faith.

3. It must be a prayer of faith; so the Apostle saith, *Iam. 5. 15, 16. The prayer of faith shall save the sicke, &c.* And a little after, *The effectuall fervent prayer of a righteous man availeth much*: Now there is no man righteous without faith: so according to their faith Christ still yielded to them.

With constancy.

4. Pray with constancy and fervency: it is not for a snatch and away, that is pleasing to God; but a constant performance of duty which he accepteth.

Of righteousness.

5. It must be the prayer of a righteous man: Therefore *Micha. 2.* the Prophets sought unto God in the time of trouble, but prevailed not, because they were not righteous: for it is said there, *ver. 7. Do not my words do good to him that walketh uprightly?*

With humility

6. It must be with humility; and that consists, First, in confessing how unworthily we are to obtaine any thing at the hands of God.

2.

Secondly, how unable to helpe our selves, and therefore to have our eyes only towards God.

Be more zealous.

Another way to do good to Gods Church, is, to be more zealous: seek unto God extraordinarily: The cause of the destruction of a Land, is chiefly the sins of the godly. When they grow cold and dead, and loose their love, then God, as *Revel. 2.* will remove the Candlestick from amongst them and take away his Gospell. Indeed the carnalnesse of dead men, their prophanenesse in contemning of Gods Saints and his Gospell, &c. hasten Gods Judgements on a Land, but chiefly the luke-warmnesse of Professors do it: when *Israel*, as *Hosea* saith, is as a *Cake halfe baked*. Let us therefore rectifie our lives, renew our repentance, quicken our zeale, els shall we be guilty of the destruction of Gods Church by our sins.

3.

Stir up others.

3. A third meanes to do good to Gods Church,

is

is to stir up others to take to heart the miseries of the Church, to pray to renew their repentance. It would be good, if Ministers would be as beacons to give warning to others, and to set them on fire. Thus the old Christians did, as it were, make an army (*manu facta*) against God, by joyning together in prayer. This is a blessed action to stir up others: thus they did in the Prophet Malachies time, *Mal. 3. 16. Then they that feared the Lord, spake often one unto another, (see the issue of all) and the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and thought upon his Name. So Zach. 8. 21. there they did so; And the Inhabitants of the City shall go one to another, saying, Let us goe speedily to pray before the Lord, and to seeke the Lord of hosts, I will go also. Let us therefore, as the Apostle exhorts, Heb. 10. 24. consider one another to provoke our selves to this good worke of fasting and prayer for the Church; let us marke who is a likely man to joyne with us, and not let him passe.*

4. A fourth means to do good to the Church, is to do it in due time: Jerusalem had a time to seeke God; if then she would have sought, she might have beene saved: And Christ complaines, *Luk. 19. 41. 42. saying, If thou hadst knowne, even thou in this thy day, things which belong unto thy peace! but now they are hid from thine eyes. And so before Christ, the Prophets of old complained of the people, as Ier. 8. 7. Yea, the Storke in the heaven knoweth her appointed times, and the Turtle, and the Crane, and the Smallow observe the time of their coming, but my people know not the judgement of the Lord. The time to seeke unto the Lord is now: Some Judgements are sudden, and have no fore-runners, as the Gunpowder-treason, in such God looks not that we should meet him by repentance, because we know them not: Others are lingring, such as send feare and rumours before them, as are those mentioned by the Prophet, Ezek. 22. 30, 31. there God expects wee should*

4.
Performe duties in due time.

With Conti-
nuance.

The Divels
cunning to de-
fer men from
doing good
Duties.

make up the hedge, and stand in the gap before him, and so meet him with repentance to stop the judgement.

5. The fifth means to do good to the Church is this, Let us do it with continuance: It maybe while the news is fresh, we will be fervent in prayer; but often the news altereth, and sometimes it happens to be good, and then we leave off: But this must not be; we must be constant in this duty, to the very uttermost end of all; there may be ebbs and flowings, but it is the last issue which brings all: therefore let us continue in this duty of fasting and praying, that we may try that last issue of all. It is the common fashion to make the afflictions of the Church only a wonder of nine daies. This was the Jews fault. *Jer. 34. 10, 11.* When they heard of their enemies, for a while they would pray. But although the news be good, yet still continue as the importunate widdow did to the Judge, and your importunity will moove God. Set therefore to it, and continue in it; *Pray for Ierusalem, let those prosper that love her peace, Psal. 122. 6.* Mourne apart, every family apart: It is not enough to heare this, and to let the Ministers voyce be to you as *one that singeth with a pleasant voyce*: Thus were the Jews, *Ezek. 33. 32. Who heard his words, but did not doe them*: and therefore God tels them that they shall be destroyed in the judgement. The Divell will suffer you to purpose, and purpose to doe this duty, but keeps you from the execution of it, and present practice which is that only which may do the deed. Consider it therefore, and deferre not the present doing of this duty: what can you do better than to deliver Gods Church, and you may do it, although you be poore and despised, yet being Gods Saints, your prayers are in force before God; as in *Eccles. 9. 14, 15.* the poore man delivered the City by his wisdom; he was poore and despised, yet it was he that delivered it. Others may seeme to do much, and stand, vaunting on the hatches, but it is the Saints that do it. If there

there be any consideration of Christ in you, if any love, any grace, any well-wishing to the Church, pray for it: this is that I feare, you will purpose to do it, but will deferre it; but, Beloved, the doing only God regards. We, when we read how much *Alexander, Caesar*, and the like did, we admire them; why we may do more by our prayers, performed in a right manner: if you do it, either the Church shall have comfort; or els you shall save your owne soules. Without you thus pray, you are guilty of the Churches destruction: The horsemen, if they stand still, although they fight not against their own Army, yet are guilty of their destruction, because they should have fought for them. The Prætor, if he let the enemies in at the gate, he is the destroyer of the City, because he should have kept them out: so the Saints, which should stand in the breach, if they pray not, they destroy the Land: So God sayes, *Ezek. 22. 30, 31. And I sought for a man among them, that should make up the hedge, and stand in the gappe before me for the Land, that I should not destroy it: but I found none: therefore have I powred out again indignation upon them, I have consumed them with the fire of my wrath: their own way have I recompenced upon their heads, saith the Lord God.* Because he could not find a man to stand in the gap, therefore he powred forth his indignation on the Land. Their not praying destroys the Land: The Saints and holy Prophets, are the Chariots and horse-men of *Israel*; if then they stand still, they do what in them lyes to destroy the whole Nation: they are not only the Chariots, but the horse-men also; they are the whole defence of *Israel*; and therefore if at these times they be idle, they are guilty of the destruction of the whole Church. Hence *Salomon* said, *An idle man is brother to him that is a great waster.* As a Pilot, who for want of attention suffers a Ship to be overthrown or split against the rocks, is guilty of the losse thereof: So the Prophet *Samuel*, notwithstanding the people

He had sinned a great sin in forsaking God to be their King, saith, *1 Sam. 12. 23. God forbid that I should sin against the Lord, in ceasing to pray for you*: and therefore it is a great sin not to pray for Gods Church. The Jews in the captivity were commanded to pray for the peace of *Nabuchadnezzar*, who was a Heathen Prince; how much more then ought we to pray for Christian Princes? And surely, if God should take away from you this Prince, and give you such an one as *Queene Mary*, you would then know what it is to enjoy such a Prince, as now by Gods mercy we do. Therefore stir up your selves to the duty by fasting and praying, much may you do this way. *Esther* delivered all the Jews by this means: it was not *Esthers* words that did it; for what made the King not to sleepe that night? how came he to call for the booke of the Chronicle? how light he on that place of *Mordecai*? They had first turned God by fasting and prayer, and then he thus prepared the King for *Esther* to speak. Thus then, and by these means we may relieve the Church in distresse: And therefore if we be true living members, let us manifest our endeavour to relieve them by these means. And thus much for the signes of men which are starke dead.

Now follow signes of distinction betweene such as seeme to live, and such as live indeed: and these may be resembled to such spirits as assume bodies to themselves, and seeme to informe them; and they are chiefly all Civill men. Now they are discerned by these and the like signes:

Signes of civill men that seem to have life, but have none indeed.

I.
They do not grow.

The first signe is this; As the Angels in their assumed bodies seemed to eat and drinke, but manifested not any effect of it, for they did not grow by it: so these men they seeme to heare the Word, but they make no progresse in it: they may seeme to feed on the Sacraments, but they grow by none of these meanes, they still go on in their old tract. They are not unlike some men which eat as much, or more than

than others, but are never the fatter, but as leane as ever they were : even so the Ministers of the Gospell now deliver the Spirituall food of the Word, in as great abundance as ever, yet where is the fruit? who growes any fatter, any better liking than before? We (Beloved) desire not to have againe the fruit of our teaching in your understanding only (although that be good) but in your practice : Like shepheards which would not have their hay againe of their sheepe in hay, but in the milke and wooll. And hence it is that the Apostle *Peter* exhorts them, *1 Pet. 2. 2. As new borne babes to desire the sincere milke of the Word :* and why? *that they may grow thereby.* Though thou beest never so weake at the first, yet if thou growest stronger, it is a signe of life ; but if thou hast gotten no strength in grace, nor no victory over your lusts, notwithstanding all the meanes of grace you have had, yet whatsoever you seem, you are still but dead men.

The second signe is ; As the Angels, though they were mooved, yet it was from no inward, but from an outward principle ; so these Civill men, and all hypocrites may be mooved, and do all that good men can doe, but it is not from an inward principle, but from some outward and by-respect. They are like Clockes and Watches, which are mooved by some spring, and therefore when the weights or spring is downe, they move no longer : when that false end which made them take in hand the shew of Religion is gone, then they will be no more Religious. Thus *Iosab* was Religious but for some by-end ; viz. while *Iehoiada* lived ; and therefore after his death, *Iosab* forsooke God. Thus many will be good whilest they are in good families, under good governours ; but being remooved from them they turne with the Swine to the tumbling in the mire. Some againe, good exhortations and counsell will make them live well, and they will continue so, while they are in

2.

They are mooved by an outward principle

that good mood : Others will be good, while a storme of sicknesse indures, but when the Sun-shine of prosperity shall begin to appeare, they return to their old courses : they are like a Bull-rush, which hangs downe his head, till the storme is over it, but as soone as the Sun shines it lifts it up again. Some may hold out longer than others, yet at the last all will give over, because they are not mooved from some inward principle.

3.
They doe it
but in some
places and
company.

The third is this ; As the Angels assumed those bodies but for certain times and places, and occasions, and after wards laid them aside again; so will your Hypocrits do in some places and companies at some times; they will take on them the bodies of living men, and so have a name to live, but indeed are dead: But come they in other places or companies they will lay aside their bodies, and then will be as prophane as any. I confesse, a godly man may be myrie and dirty, but yet they still remain sheepe: as a pibble & a pearle soyled with the same mire can scarce be distinguished till they be washed; so the godly, do but wash them, and then you shall discern them to be pearles; but these Wolves, the wicked, which onely take sheepes cloathing on them, coming amongst Wolves, cast off that cloathing, and become as much Wolves as any.

4
They speake
from the teeth,
not from the
heart.

The fourth signe is this : As Angels or Divels which assume bodies, cannot speake heartily as living men, but have an artificiall framed voyce, which is from the teeth outward, not heart; so where there is no true grace but seeming, it may be discerned from the speeches, not in the matter, but in the manner: an hypocrite may often babble more than the true Christian, as a blazing Starre shines as bright, if not brighter then the true Starre; but there is a broad difference betwixt them; the one speakes but from the head, and the other from the heart: for a true living man doth speake heartily and feelingly. That the manner of speaking doth much affect others, it is plain.

plain: Hence is that that *Iunius* reports of himself, that he lighting into a Country mans house, which was wholly illiterate and unlearned, he confesseth that his hearty speaking of faith and repentance, &c. did so move him, that he thought that there was something more in it than meere knowledge, and so wrought on him, that by Gods grace it converted him; so that the manner of speaking doth often affect where the matter doth not; which an hypocrite cannot have. And thus much for the signes of seeming living, but indeed dead men.

Now having shewed that all are dead, it follows that we should shew the meanes of getting life, which are also comprehended in my text, and they are these two:

1. To labour to see that ye are dead, (*You that were dead in trespasses and sins. &c.*) as all men are by nature.
2. To go to Christ for life, he it is only that can give it; so saith my Text (*He hath quickned you*) It is the property of God alone to give life. Now we cannot goe to him but by Christ, and we must go to Christ by faith, therefore is faith called a living faith, because it unites Christ and the soule together. Now the difficulty is in this, that men will not come to Christ and take him: some come not to him at all, others take him, but not in good earnest; as grafts put into a stocke, but not so ingrafted as to grow thereby: but when a man is once soundly humbled, then will he come to Christ, and not before; for till then he doth not hunger and thirst after him: but the extreame hungry will be satisfied with nought but meat: as *Samson* said, Give me drinke or else I die. Now life consists in the union betwixt Christ and thy soule: This Union is by *Luther* compared to fire and iron united, which causes the iron to have all the properties of fire, as burn, scorch, &c. so an humble Saint, united to Christ, hath all his properties, though not in the same measure and degree.

Iunius converted by a Countrymans hearty speaking.

Two meanes to get life.

Doctrine.

No translation to life, without apprehension of Gods wrath due to sin.

Now these must be handled distinctly : and therefore the first means of life, is to see our selves children of wrath, and that we are dead in trespasses and sins : The point that hence ariseth, is,

That whosoever would be translated from death to life, must first apprehend himselfe to be a child of wrath : that is, he must see the face of God, as of an angry Judge, so farre forth as it may drive him to Christ. So that a man cannot be saved untill he hath not only a touch or two, but a true sense of sin, a deep apprehension of his sins, of death, and of damnation ; for only to such are all the promises made, Christ is only sent to bind up the broken hearted : Christ came to call all that were heavy laden, and those only, those he will ease : Peace must be preached to none but those that mourne in Sion. Therefore the Apostle saith, *Gal. 4. 21. Tell me, ye that are under the Law, do ye not desire to heare the Law ?* Yea, the Law is said to be a *Schoolemaster to drive men to Christ :* that is, first, there must be the Law before Christ can be had ; for els, although we should preach the Gospell, it would be contemned : therefore Christ in his time gained only the poore ; *The poore receive the Gospell :* that is, the poore in spirit. God will have his Jewels of life and salvation to be esteemed, which we will never do untill we see our misery, how that we are in the estate of death. As the deliverance out of *Aegypt* would never have bin so sweet, had they not bin in extreme slavery and bondage first. God deales with us as Princes doe with their Malefactors ; first, they bring their necks to the block, and then give them a pardon, for then they apprehending death, the pardon is the sweeter, and more welcome and acceptable to them. Indeed if the question were made, what God could do in his absolute power ; I know that God might convert us and not humble us, if he would ; he might say as he did in the Creation, Let it be, and it must be : he might come in a still voyce on-

ly,

ly, without sending before a voyce rending the rocks : he might use lightning and no thunder, but we speak of his ordinary course, wherein he will not; for none are saved but such as have not only a sight, but also a deepe apprehension of their sins.

For the better understanding of this point, we must consider these things :

1. That there are three things which keepe a man from Christ.

First, Unbeliefe: when men will not believe that he which was borne of the Virgin *Mary* was Christ and God; therefore about the proving of this, the *Apostles* did spend most time, because then it was hard to believe.

Secondly, not caring for Christ: as those that came not to the Kings feast, they believed that there was a feast, but cared not for it, they regarded more their Oxen, &c.

Thirdly, not willingesse to part with all for Christ; they will not take him upon all conditions: they see some need they have of Christ, but not much; and so they will forsake some things for him; but not all: they are loth to part with their master-sin; like the young man in the Gospell, he had done a great deale, yet he would not part with his possessions. But to these three things must be opposed three other things to bring us to Christ:

1. Faith to beleive he is God.
2. A sleight humiliation to bring us in love with Christ.
3. Sound humiliation, to be willing to part with all for his sake.

The first is received amongst all Christians, although it is to be feared that many doe believe it but confusedly. The second is a sleighter manner of apprehending of Christ, and that a little sorrow will do, a little humiliation. But the third (which we must have before we can be saved) to be willing to forsake all, to

Things considerable.

I.

Three things keepe a man from Christ:

1. Unbeliefe.

2. Neglect of him.

3. Unwillingesse to part with other things for him.

Three things to bee set against these, to bring us to Christ.

The necessity
of a deepe hu-
miliation.

I.
Without
found humili-
ation wee will
not come to
Christ.

2.
Wee will not
stay with him.

Humiliation
compared to
the foure sorts
of ground,
Matth 13.

leave every sin for Christ his sake: and that we will not do untill we be thorowly humbled, and are fully broken hearted: therfore first a deepe humiliation is necessary for salvation.

Secondly, if we have not such an humiliation, then either :

1. We will not come to Christ.
2. Or we will not stay with him.
3. Or els we will not do or suffer any thing for him.

And if we want any of these we cannot be saved.

First, if we be not truly humbled, we can never come to Christ, nor regard him : we may preach Christ long enough, and no body will regard him, except they be soundly humbled for their sins: as in the Law no body did care for the City of refuge, but he that had slaine a man ; to him only whom the revenger of blood pursueth, is the City of refuge sweet: when the fiery Serpent had stung a man, than he looked to the Brazen-serpent and never till then: so when we see our sins and misery therby, then, I say, and never till then is Christ well-come. The Prodigall Son never thought of returning home to his Father untill he saw that he must els starve; when he saw he could no longer subsist, then he returned. So, when we are so humbled for our sins that we see we shall indeed be damned without Christ, than, and never untill then we care for him.

Secondly, although we doe come to Christ, yet without we be truly humbled, we will never stay with him, although we may rejoyce in his light for a season. And for the better understanding of this, consider the foure sorts of grounds which represented foure sorts of hearers, *Matth. 13.* The first were not humbled at all, (*It fell by the wayes side, and presently the Fowles of the aire devoured it, ver 4.*) The second was humbled a little, but not so much as to suffer for him, (*The Sun parched them for lacke of rooting, ver 6.*) The

The

The third sort were so farre humbled for sinne, that they suffered some persecutions, but would not part with all for Christ, the world they esteemed more (*The thornes checked them, ver. 7.*) But the fourth ground was fully humbled; that is, they were so humbled in a sight of their sin, that they saw that they had more need of Christ, than of any thing in the world, and so would part with all for him, and suffer any thing; and therefore they are said to *bring forth fruit with patience.* Others may stay a while with Christ, but when that comes that they preferre before Christ, then they leave Christ; for untill a man can bring his heart to that passe, that he can prize Christ above all things, undergo all persecutions for his sake, he is not soundly humbled, but is like the second and third ground.

3. If we stay thus with Christ, yet except we be thus humbled, we shall neither suffer nor do any thing for Christ. If Christ had bidden *Paul* (before he was humbled) to have done so much for him as he did, he would never have done it; but when he was humbled, then, *Lord, what wouldst thou have me do?*

And the reason of this is apparent, if we consider these things:

First, There are many lusts that do encumber us whilst our hearts are unbroken; so that there is such a baseness on the outside of Religion, that except we be humbled we will never like it, but shall be offended at it; and like proud servants, say our wages are too little, our fellow-servants too base: but on the contrary, he that hath once bin soundly humbled, thinks all too good for him.

Secondly, There be such strong lusts to be mortified, which cannot be done without humiliation, that we care not for Christ: our lusts indeed may for a while sleep, but when once they are awaked, like *Samson*, they crack a-two all the bonds of good purposes and vows; they are never slain untill we be soundly humbled.

Thirdly,

3.

We will not suffer or doe any thing for him

Reason 1.

Reason 2.

Reason 3.

Thirdly, there are such contrary laws to be delighted in, that we can never frame our nature unto, untill we hunger and thirst after Christ, and then his Laws will be meat and drinke unto us: for before we delighted in the Law of the flesh, but now if we be truly humbled, we must delight in the Law of the Spirit.

Reason 4.

Fourthly, there are so many strong lusts to be parted from, so many *Isaacks*, which every man at some time or other will be called upon to offer up the which if he doth not do, he will damne his own soul; yet untill he is humbled, and shewne what damnation is, he will not buy salvation to deare.

The Doctrine
of humiliation
must go before
Sanctification.

For these causes is Humiliation necessary in the first place: Therefore in the Scripture this method is alwayes used, by the Prophets, Apostles, and Christ himselfe, they preached ever Repentance and Humiliation before Sanctification and Justification: This was Christs order, as you may see, *Luke 4.* Thus did *Nathan* with *David*, he laboured to humble him, before he told him God had forgiven him. Thus did *Jonas*; *Yet forty dayes, and Nineveh shall be destroyed.* *Jon. 3.* Thus also God dealt with *Adam* in Paradise, he intended to reveale unto him the promises of the Gospell, and yet at the first he strikes him downe with terror that made him hide himself, then he told him of his sins, and after all reveales the Gospell unto him, *The Seed of the woman shall broake the Serpents head.* *Gen. 3.* Thus dealt *Peter* with his Auditors, *Act. 2. 38, 39.* Repent and be baptized every of you, &c.

Thus you see that Humiliation is so necessary, that without it there is no salvation: Let us come in the next place to make some Use of it.

Use.

Therefore (my brethren) seeing this is so, content not your selves with morality and civility, except you have more in you than nature can give you; nay, except you be all new, not patched up; as *2 Cor. 5.* Except you be wholly changed and cast into a new mould

mould, being first broken by humiliation, you cannot be saved. Try therefore whether now you doe that that others will not do; wherein els doth the power of Religion consist? Try whether you have denied your selves, and throughly mortified your dearest lust, and whatsoever the flesh desireth; and whether you be sicke of sin? regard not what the world prizeth, labour you to have your hearts broken, els you may pray, be charitable and loving to others, and with *Herod*, make a conscience of many things, yet all will stand you in no stead, because it cometh not from an humble heart: for be it never so holy a duty, never so constantly performed, except it comes from a broken heart, God accepts it not: So the Prophet *David* saith, *Psal.* 51. 16 17. God careth not for Sacrifices, (and yet they were his Ordinances, as well as our prayers) only a broken heart was pleasing unto him; and therefore whatsoever you have done from a broken heart, is accepted of God. But here Satan deceives men with gilded things; namely, formall performance of holy duties, which when they need them (as in the day of death or trouble) stand them in no stead. As often he couzeneth Witches, in giving them mony to do some murders, they laying up the mony, and when they have need of it, going to fetch it, have found nothing but dry leaves; Even thus will all the holy duties we have performed from an unbroken heart faile us. They are like Gloe-wormes, they glister greatly in the darke, but when once the Sunne comes, their light is nothing. So *Paul*, before he was humbled, he accounted himselfe a godly man, and none better than he; but afterwards, *he was not worthy* (as he said) *to be counted an Apostle*. Therefore deceive not your selves any longer, for nothing is more dangerous than an unsound heart, therefore take heed it deceive you not: if you never have beene humbled, now labour to be humbled; for it was that that made the Publican to be justified rather

Simile.

Three questions.

ther than the Pharisee, because he was humbled, and the Pharisee was not: and indeed none are further from salvation then those that content themselves with outward formalities.

Now in Humiliation, for our fuller understanding of it, I will explain these three questions.

1. Wherin Humiliation doth consist.
2. What kind of sorrow is required in this Humiliation.
3. How we shall know whither our sorrowes are true or not.

Question 1.

The first question is, Wherin consists this true Humiliation?

Answer.

True humiliation consists.

1.

In seeing our lives abound in sin.

Answer, In three things :

1. In seeing your life to abound with actual sins, than in looking into your heart and nature, which is wholly corrupted, and the root of all evil, and where your corruption is strongest, as fire in the root. Many labour to excuse their sins from their nature, because that that is prone unto it; but that makes their cause the worse, it increaseth their vilenesse; for why hast thou such a nature, and dost not curb it? Besides, their natures are odious to God, though they never should breake out; as a Serpent is odious unto us, though he never hurt us. Further, consider, hast thou not made thy nature worse? Every sin thou hast committed makes it worse; for actual sin doth more increase the custome and habit of sin; so that besides Adams sin, thou thy selfe art guilty of corrupting thine owne nature.

2.

In considering that there is nothing good in thee.

2. In considering that there is nothing in thee that is good at all; so the Apostle saith, *Rom. 7. 18. For I know that in me dwelleth no good thing*: and *Gal. 3. 22. The Scripture hath concluded all (not only men, but things) under sinne*. Men thinke well of themselves, because they have much good in them; but consider with thy selfe, thou hast nothing good in thee at all: Can good fruit proceed from an ill tree?

3. In

The Doctrine of Humiliation.

41

3. In smiting thy heart with an apprehension of death, hell, and misery, due to thy sinne; then wilt thou find thy selfe in a miserable estate, and canst not chuse but be humbled, when in consideration of these things, thy heart smites thee, as *Belshazzars* did him. And so much for the first question.

The second question is, What kind of sorrow is required in this Humiliation?

I answer; Not those violent flashings of sorrow, which for a while amaze like a land-flood, but it must be this:

When thy judgement is enlightened to see thy estate, and the judgements of God hanging over thee; and after this convincing, then thy affections are stirred to mourn for thy sin. If the judgement be fully convinced, the affections will follow: therefore in Scripture, when any is said to be humbled, in those places is shewed that their affections were stirred; as we may see, *Act. 16.* in the *Jaylor*: and of *Peter*, it is said of his conversion, *He went out and wept bitterly*: So also of those, *Act. 2.* it is said, *They were pricked in their hearts*: for the ground of their sorrow is the convincing of the judgement, which works upon the affections; therefore *Christ* saith, *The Spirit shall come to convince the world of sinne, &c. Ioh. 16. 8.* The other sorrow not arising from this convincing of the judgement, is but a passion, and so is straight gone; this is an affection, and so is more permanent although it is stiller, as the deepest waters are ever stillest. And so much for the second question.

The third question is, How shall we know whither these sorrows of his be true or no?

To this I answer, There is an Humiliation not deepe enough, a sleight Humiliation; and there is another too deepe, which so drownes us in sorrow that it takes away all hope of salvation, and brings despaire, such was the sorrow of *Judas* and *Achitophel*: but the third and true, is an indifferent betwene both: sometimes there may be an humiliation and no grace, as

3.

In smiting the heart with an apprehension of Gods curse,

Quest. 2.

Ans.

What sorrow is required to true humiliation.

Quest. 3.

Ans.

How to know true sorrow.

How true Humiliation differs from other sorrow.

I.
In the rise.

2.
In the continuance.
Bouillon Conf.
249.
Simile.

3.
By the signes and effects.
Contrition of heart.
1 Heales our sins.

there may be a plowing and no sowing. But true Humiliation differs from other sorrows thus :

First, in the rise of it : both a godly man and an hypocrite may ; first, be wounded with Gods wrath : secondly, desire freedome from hell ; but into the godly, God doth instill gracious seeds, whereby he is humbled for sin as well as hell, and desires grace as well as mercy : But the hypocrite onely desires mercy and freedome from these torments, and therefore when the terror ceaseth his holinesse and desire of goodnesse ceaseth, and so being eased from the torments, he cares for no more ; but the godly, he desires to be joynted to Christ, and to have his lusts mortified.

Secondly, in the continuance of it : hypocriticall humiliation may be longer or shorter, but it is never constant, it doth vanish ; but the true humiliation doth last all the life long. The humiliation of hypocrites is like iron, which while it is hot in the fire, you may fashion it which way you will, but when it is once out, it is presently stiffe againe : so *Pharaoh* as long as Gods hand was on him, he would let the people go, but as soon as the fire of affliction was removed, his heart was hardened ; so was *Ahab* and *Saul*. But in the true humiliation, God takes away the iron heart, and gives an heart of flesh, so that although it may be brawny a litle, yet still it is flesh : hypocrites so long onely as they are under the judgement are soft, but the heart of the godly is alwaies soft.

Thirdly, by the signes of brokennesse of heart : Now brokennesse of heart,

1. Heales our sins. First, the beloved, the master sin, and then all the rest : other humiliation skins over, but cures not ; it stops the streame for a while, but it breaks out againe : it may cause you to make many purposes to leave the sin ; yea, and to leave it a while, but you will returne to it againe ; whereas if one be truly humbled he is stronger against that beloved sin than against any other ; not but that he hath strong inclinations

to that sin, but he is more shy of it, and shuns the occasions of that sinne, because he hath fully felt the smart of it, and hath by his humiliation seene that sin more than any other. Now after the beloved sin is once healed, then the other sins will soone be healed; as in a cloth, by washing out a deeper staine, the same labour doth wash out lesser stains.

2. It causeth love of Christ: So *Mary Magdalen*, because she was humbled much, and saw that Christ had forgiven her much, therefore she loved much. So *Paul*, who was much humbled, ever expressed a fervent love to Christ, as we may see, *Act. 21. 13.* where he saith, having bin perswaded by his friends not to go to Jerusalem, *I am ready not to be bound, but also to dye for the name of the Lord Iesus:* as who should say, I feare nothing, because I care for nothing but Christ. So also, *2 Cor. 5. 14.* he saith, *The love of Christ constrained me:* and therefore when by humiliation we see what Christ hath done for us, we thinke we can never do enough for him.

Now you may know if you love Christ or not, by these signes:

The first signe to know the love of Christ, is obedience; He that loveth Christ, keepeth his Commandments, and they are not grievous unto him.

The second signe is this; If you love him you shall find in your heart that you love him, your heart will be carried towards him; as I can tell if I love a man, for then my heart is carried towards him.

The third signe to know the love of Christ, is this; It causeth me to esteeme of spirituall things, to prize them at an high rate, and other things little worth: for when a man is soundly humbled, aske him then what he desires most, he will answer Christ and Grace, and that his corruptions may cease in him; as for outward things, he passeth not for them: as a man that sees he must die, he cares for no outward wealth, take you that, give him only the pardon of his sins.

Simile,

2 It causeth love to Christ

Signs to know whether wee love Christ or no,

1 Obedience.

2 Affection towards him.

3 The high prizing of spirituall things.

4 Contented-
nesse with the
meanest con-
dition.

The fourth signe of the love of Christ, is this ; It maketh him content with the meanest condition. The Prodigall Sonne, when he was humbled, so he might be in his Fathers house he was content ; he liked the meanest condition, even to be a Servant ; *I am unworthy to be thy Sonne, make me as one of thy hired Servants, Luk. 15. 21.* So *Paul*, after he was humbled, thought himselfe unworthy for the Saints company, and that not for a fit only, but even ever after he still cries out, *I am unworthy to be an Apostle.* Thus *Naomi*, returning home to her Country, said, *she went out full*, and yet had nothing but her selfe, Sons and Husband ; she accounted any thing too much for her. If a man once come to be verily perswaded that he is worthy to be destroyed, he can with patience beare any losses and crosses ; for these are nothing to death, which he knows he hath deserved ; therefore what impatience soever thou hast, so much art thou short of true humiliation.

5 Feare of of-
fending God.

The fifth signe to know we love Christ, is this ; it makes us fearfull of offending God : tenderneesse of conscience is ever according to the measure of true humiliation ; for by how much the more we are humbled ; by so much do we feare to offend God, and labour to walke obediently unto him, *Isa 66. 2.* the Lord saith, *To him will I looke that is poore and of a contrite spirit ; and trembleth at my Word :* If thou art of a contrite heart, thou wilt tremble at his words ; that is, at his Commandements ; such an one feares to breake any Commandement, he is sensible of the least sin : Hence it is, that *Prov. 28. 14.* feare is opposed to hardnesse of heart, *Happy is the man that feareth alway, but he that hardeneth his heart shall fall into mischief :* Now the opposite to hardnesse, is brokeneesse of heart, but feare is opposed to it, because it is a signe of brokeneesse of heart. Now this fearfullnesse stands in two things ;

1. In a facility to be convicted of any sin ; for he that is not thus broken in heart, stands out with God, and will not yeeld unto him.

2. In a feare to offend God ; for when he is once convinced, he labours to do according to his knowledge; and then is afraid to displease God, either :

1. In committing the least sin ; as *Moses* would not leave the least hoofe behind him ; and as *Iob* feared lest his *Sonnes should have sinned in heart*, *Iob* 1. 4. He was so truly humbled, that he would not sacrifice for his owne sins only, but even for his Sonnes also, and that the least, the thoughts of their hearts.

2. In omitting the least good duty, or doing it formally ; which thing the hypocrite cannot doe, because he hath not this tenderneffe of conscience.

The sixth signe of the love of Christ, is this ; It makes Gods Word sweet unto us; as it was to *David*, *Sweeter then the honey or the honeycombe* : Crummes are sweet to an hungry man ; so if a man hunger after the Gospell it will be sweet unto him. Indeed, if the Word be sweetned with humane Eloquence, it may be sweet to one that is carnall (for so it is pleasing to nature) but if the purer it is, and the more it is separated from those gawdy flowers; if the more piercing it is, the sweeter it is to us, then it is a signe of a broken heart ; for it is a reproach to those that have not a broken heart, and so it cannot be sweet: as we may see, *Ier. 6. 10.* where the Lord saith, *Behold, their eare is uncircumcised, and they cannot hearken: behold, the Word of the Lord is unto them a reproach, they have no delight in it.* And again, the Prophet saith, *Ier. 15. 16. Thy Words were found, and I did eat them, and thy Word was unto me the joy and rejoycing of mine heart:* It is joy and rejoycing to those that have a broken heart, as the Prophet had: nay, the sharper it is, the more they delight in it.

The seventh signe of our love to Christ, is this ; It causeth meeknesse of spirit, *The Spirit that dwelleth in us* (before we are humbled) *lusteth after enuy*, *Iam. 4. 5.* now every naturall man is so ; but he that is of a broken

6 The finding of sweetnesse in the Word of God.

7 Meeknesse of spirit.

Object.

Ans. 3.

Humiliation
changengeth our
nature.

broken heart envieth not, he spends his anger on himself, and looks to his own offences so much, that he regards not others.

But some man will here be ready to object and say, My nature is hasty, and I cannot suppress it.

To this I answer, It is true, every one by nature is a Lion; but grace when that comes, it turns us into lambs and meek sheep, *Luk. 3. 4. John* cries in the Wildernes, *Prepare the way of the Lord, &c.* but how? by humility: *Every high Mountaine and Hill shall be digged downe, and the crooked shall be made straight, and the rough waies shall be made smooth:* Humility, which prepareth for Christ, diggeth downe those high Mountaines and maketh plain those rough waies. I deny not but that sometimes Gods Child may have a passion of anger; yet the peace of God rules in his heart, although that sometimes breaks out as a rebell, but it dwels not in him: Christ is mecke and so are all his. And so much for the third question.

Now to proceed further in the explication of humiliation,, and come to the fourth question, which is this.

Question 4.

Whether this humiliation must be in all men, as well in those which are well educated, and have fallen into no grosse sins, as in others?

Ans.

I answer, yes; it must be in all, even this great Humiliation here spoken of, els let them go never so farre, they will in the end fall away: and that is the very reason why so many Professors, that have given up their name to follow Christ, fall away, because they were never humbled soundly for sin.

Yet there is this difference berwixt the humiliation of one brought up well, and a grosse sinner.

1. The filth of sin is not so suddenly revealed to those that have bin well brought up, and have some knowledge, and therefore they are not so suddenly smitten, as to those that lived in ignorance all their life long: those

The difference
of humiliation
in one well e-
ducated and a
grosse sinner.

1.

those that have a light on the sudden, it presently amazeth them; even so God strikes down suddenly the grosse sinner and amazes him with a more violent sorrow and humiliation, than he doth the other.

2. The joy is not so sudden, nor flashing, nor sensible in him that hath more knowledge; the medicine is known to him as soon as the wound: he knows Christ a Saviour offered up for all that are wounded for sin, and so as soon as he feels the wound, he applies the medicine; so is not his trouble so irksome, neither being delivered hath he such sensible joy: For instance, Suppose a man be in the way wounded among thieves, and almost killed, so that he saw no means of life; if one, a friend of his, on the sudden should step forth and help him, he would be more sensible of it, than such an one as knowing before he shall be robbed, getteth company to go with him, and so escapeth the danger. And so much for the fourth question.

The fifth question is this; What is the least degree of Humiliation that must be in one that will be saved?

I answer, it is so much as will bring us home to Christ; that is, so much as will make us apprehend sin to be the greatest evill in the world, and Christ to be the greatest good: so much as will enable us to make sin our chiefest sorrow, and Christ our chiefest joy; when we do so, then whatsoever is offered we neglect for Christ, and preferre him. Thence is it that the Churches are said to *rejoyce in Christ with joy unspeakable and glorious*, 1 Pet. 1. 8. For when we apprehend sin to be the greatest evill, and by Christ to be freed from it, we must needs rejoyce unspeakably. For we are to know that our conversation consists in three things:

1. In being soundly humbled, so that we see sin to be the greatest evill in the world.

2. In stedfastly laying hold of Christ and beleeving in him, so that we will not part with him for any thing in the world.

2.

Question 5.

Ans.

The least degree of humiliation will make us count sin the greatest evill, Christ the greatest good.

A mans conversation consists in three things.

3. In a newnesse of life, walking in obedience to all his Commandements: and therefore Christ saith, *Iob. 16. He will send the Comforter to convince the world of sinne and righteousnesse*: first, to humble for sin; and in this also there are degrees; for here one may be humbled more then another, and so thirst after Christ more; but the more we are humbled, the better we are humbled; it is a signe God hath a greater worke to do by us, when we are thus humbled: It is a great fault in us that we are prone to thinke that we are humbled enough, and that our humiliation at our first conversion was enough; No (beloved) our humiliation must not be like a Land flood that runs but for a little time, but like a spring running continually; for all degrees in grace, depending on God, mortification of our lusts, &c. depends on the degrees of our humiliation; and he that is the most humbled, would be much more if he saw himself to be the better. And so much for the fifth question.

Quest. 6.

The sixth question is this, How shall we come to be thus humbled?

Ans.

The Law the onely meanes of humiliation

Answer, by the Law; for though the whole act of our humiliation is wrought by the Law and the Gospell, *Rom. 6.* yet that humiliation which I now urge, is that legall humiliation which is wrought by the Law: by the Law, I meane not only the ten Commandements, but the rectitude of our persons to the whole Scripture, which is the exposition of them: First, consider therefore how much perfection Gods Word requireth, then how short you come of that perfection; this is one means.

Object.

I, but some man will be ready to say, I have done what I could, and yet I am not humbled.

Ans.

To this I answer, it is not the Law alone that must humble us, but it must be joyned with the spirit of bondage; for as to make the Gospell effectually, there is required the spirit of consolation, and a faith to be-

lieve

lieve it; so to make the Law effectually, there is required the spirit of bondage, and faith proportionable. The spirit of bondage is that which enlighteneth us to see the bondage wherein we are by reason of our sins, and then is required a faith to believe the threats against those sins; for Faith is required to believe Gods threats as well as his promises; faith in the generall being nothing but a lifting us up to see what nature cannot: for when the unclean person is threatened, he is not moved, because he believes not.

But here some man will be ready to object and say, Afflictions often humble us, therefore it is not the Law that doth it.

To this I answer, Afflictions, as the Plow, make way, but it is the seed of the Law sown in our hearts that must humble us: indeed those notions which they had before are in afflictions made to seem otherwise than before; but we must take heed that afflictions cause not worldly sorrow, for that is the applying of the corrosive to a whole place.

Now you must know that there is an extraordinary humiliation which God at some times works in some men; we urge not to that, (God works that in whom he pleaseth, and intendeth to make extraordinary) we urge to the ordinary humiliation. Now the means to attain that, are these five:

The first means to attain humiliation, is, To enter into a serious consideration of our estate, as the Prodigall Son did; he is said, *Lu. 15. to come to himselfe*, and consider that his father had enough and he starved. So every one of us should do; consider,

First, the greatness of thy sins in particular, and make Catalogues of them.

And then secondly, let our actual sins lead us to our corrupt heart, which is the root of all. So God dealt with the children of *Israel*, *Deut. 8. 2.* where it is said, *God led them forty years in the wilderness, to hum-*

The spirit of bondage what, and why required to humiliation.

Object.

Ans.
How afflictions and the Law concur to humiliation

Five means to humiliation.

1 Meanes, to consider our estates

1.

2.

ble them, and to prove them, and to know what was in their hearts, &c. He himself knew it well enough, but by their sins he would make it known to themselves and others. So also God dealt with *Hezekiah*, *2 Chro. 32. 31.* where it is said, *God left him, to try him, and to know all that was in his heart.* *Hezekiah* had a proud heart, and God left him to himself, not that God might know what was in his heart, but that he himself might know. So God tels the Israelites, *Ezek. 36. 31. Ye shall remember your owne evil waies, and your doings that were not good, and shall loath your selves in your owne sight for your iniquity, &c.*

3.

Thirdly, Having thus considered your sins, consider Gods wrath, and the certainty of it; the wrath of a King is the messenger of death, what then is the wrath of Almighty God? Even as the power of God is more than the power of man, so is his wrath also: as long as he lives, so long will he punish thee in hell. The consideration of this made *Moses* break out, *Psal. 90.* and say, *Who knows the power of his wrath? Paul* is in great heaviness for the Jews, *Rom 9.* And as God shewed his almighty power in making of man, so will he in destroying and punishing. And this wrath of his shall fall upon the most sensible part of man, *viz.* the soul, which as it is capable of the greatest measure of joy, so is it capable of the greatest measure of grief. What is God but infinite? what is his wrath but infinite? under it thou shalt most wish for death, which now thou most fearest.

2 Meanes, to
suffer sorrow
to abide on us.

The second meanes to obtaine Humiliation, is to stay a great while on this consideration, to suffer sorrow to abide on our hearts; for it is the oft and serious consideration that effects this: and therefore we may learne some thing from *Saran*, when he would drive a man to despaire, he oft puts thoughts of Gods wrath due unto our sinnes into our minds, he holds the object close unto our minds, and so letteth us think of nothing els. It is the frequent and serious consideration of

of these things that humbleth us : This was that that humbled David, *Psal. 51, My sin was alwayes before me :* So *Iam. 4. 8. Cleanse your hands ye sinners, and purifie your hearts yee double-minded :* How is that done ? *ov. 9. Be afflicted and mourne :* all waveringnesse and instability comes from the corruption of the heart, and therefore cleanse that; and the way to cleanse that is to be humbled; and the way to be humbled, is to sequester your self from all carnall mirth (though els lawfull) and stay on these considerations.

The third means is this; If you cannot see sin in it self, labour to see it in his effects. All miseries which you feel in your self, or know in others, are the fruits of it; and this will make you say, it is a bitter thing to sin; so *Peter* in his 2. Epistle and 2. Chapter, by this effect aggravates sin, where he shews it was for sin that the Angels were thrown down into hell, that the old world was drowned, that *Sodome* and *Gomorrhah* were destroyed.

The fourth means to attaine humiliation, is to make these evils present before you by faith : as in an opticke glasse, those things which are a farre off will seeme neare to those that look in it; so these by faith should seem at the very doore : it may be the not considering them as present, makes them not affect you; for what is a farre off, although it be in it self fearefull, yet is not feared, as death, &c. therefore set hell before your eyes, and see it as present before you.

Make present unto you these two things :

1. All sins past : a thing that is past us will seem small unto us, though it be as great as ever it was before, and so do our sins to us : we usually do as men that leave something behind them, when they are farre gone, they think it is but a litle, and therefore they will not return for it; so we being farre off from our sins, they seeme litle unto us, but we must remember the day of our iniquity. Let us therefore make our sinnes present, God he esteemes them as great as ever they

3 Means, to see sin in its effects

4 Means, to make these evils present by faith.

Two things ought to be present before us.

were, let us do so therefore, let them seem abominable unto us: thus did *Iob* possesse the sins of his youth.

2 Things future, as Gods Judgements, which are neare at hand, and lye at the doore, as God sayes to *Cain*, although they seeme to us a farre off: But this is Satans cunning to deceive us; he is as a Painter, who by the collusion of colours, makes things seem far off which are nigh; so he makes Gods wrath which lyes at our doore, seem a farre off, when as it may be it will light on us the next day.

5 Meanes.
To take heed
of shifts.

The fifth meanes to attaine humiliation, is, To take heed of all such false shifts, wherby you may seem to keep off the blow of Gods Law from lighting on you: we are never moved with these considerations untill all shifts are removed; so that we see nothing but death, and then we tremble.

Eight shifts
whereby men
think to keepe
off judgements
1. Civility.

The shifts by which men think to keep off the blow of Gods judgements, and so with-hold themselves from being humbled, are these eight:

1 Civility; this Glo-worm of civility so glittereth in the dark, that we think it to be a true spark of grace, but where the spirit shines we shall find it false: and as the Divell deludeth Witches, in giving them leaves in stead of silver and gold; so doth he deale with thee here, for except there be a supernaturall frame of thy heart, there is not cause of comfort notwithstanding all thy civility: and therefore thou must be sure to have something in thee more than nature, for civility will not bring to Heaven.

2 Formall
performance
of holy duties

2 Formall performance of holy duties; as praying, reading, &c. that puff men up, and keeps them from humiliation. If you either omitted them altogether, than your conscience would check you; or performed them well, then your heart would be bettered, and you would be humble: but this formall doing of them, keeps the heart dead and senseles. Remember therefore that no Sacrifice is acceptable to God, but that that comes from a *Broken heart*, *Pf 51*.

3. The

3. The badnesse of your nature; you would do better, but your nature is so bad, that you cannot. But remember, first, That that aggravates your sin, and God likes you the worse for that, and will the harder pardon you; even as we our selves, are readiest to pardon an offence in a good nature. Secondly, your self is the cause of the badnes of your nature: God gave you in *Adams* a good nature, but you have lost it, and since by many sins have made it worse by far.

4 Gods mercy: he is mercifull therefore you will not feare: but what if he be mercifull, he ca's not thee, thou art not burdened with thy sins, he ca's only such, *Come unto me all ye that are heavy laden, and I will ease you.* What hast thou to do with mercy, which seest not thy misery? thou hast no part in it, as *Ishbub* said to *Jezebel*.

5 The making conscience of many things, so *Herod* did many things after *Iohns* preaching; so the *Gentiles* did by nature the things contained in the Law, yet were without God, *Rom. 2.* but there is no Example like unto that of *Amazias*, *2 Chro. 25. 2.* *he did that which was right in the sight of the Lord for a long time, but not with a perfect heart.* One may make conscience of praying in private, and of doing many good duties, and yet have no true grace, but do all out of a naturall conscience for feare of punishment.

6 Because Judgements come not swiftly, and are not speedily executed, Ministers threaten but they feeble nothing: But we must know, that the lesse afflictions we have had, the more are behind; and I know not a more miserable condition than this is; it is a most dangerous signe thou art ordained to death, when thou art thus let alone unpunisht: As we use to say, when men are frequently sick there is no danger of death, but when they never have bin sick, and at length fall into it, it is very dangerous; so it is to be feared, that when once God begins with thee, he will make an end,

3. Badnesse of nature.

Two cautions

1.

2.

4. Gods mercy

5. The making conscience of many things

6. The delay of executing of judgement.

Simile.

7. A false opinion of their estates.

Three cautions

1.

2.

3.

8 An opinion that some should be holy and not all.

Vje

as he threatened to *Hophny* and *Phineas*; he will so strike, that he will not strike twice: so that nothing can be worse, than for a sinner to go on without trouble.

7. Men judge their estates and sins in a false ballance of opinion: none (say they) think ill of them, but a few that are more precise than wise. But consider;

1. That Ministers are only the men by whom yee beleeve, not whom yee should beleeve: take our words but so far forth as they are proved unto you by Scripture; and if they be true, then (although few be of that mind, yet) you ought to believe them.

2. Consider whether the latitude of religion which thou stickest unto, and hopest to be saved by will serve thee on thy death-bed, and at the day of judgement.

3. Consider that it is the part of holy men, and of none else, to discern which are the wayes of God: every one is to be believed in his owne art, therefore believe them.

Men thinke that it concernes only some to be holy, as Ministers, &c. and not all. I will answer such with the saying of *Wisdom*, *The way of godlinesse is too high for a foole*: If thou wert wise, thou wouldest thinke it concerned thee also.

Now I beseech you (Brethren) humble your selves, and so much the rather, because now the time and necessity of the Church requires it, now while she is thus in her Mourning-gown seek not after your profits and pleasures, drink not Wine in Bowles, use not now the liberties that otherwise lawfully you might; Remember that saying of *Uriah*, *2 Sam. 11. 11. The Arke and Israel and Judah abide in Tents, and my Lord Iobab, and the Servants of my Lord are encamped in the open fields, shall I then goe into my house to eat and drink, and to lye with my wife, &c.* And do as *Daniel* did, *Chap. 9.* Now practise all the parts of Humiliation, now Gods Church needeth it; although you your selves were free, yet humble your selves for the sins of others;

con-

continually pray to God for them. Remember what God threatneth to those *Iſa. 32. 12.* that when he called to mourning, they followed their pleasure; he saith, He will not forget it to the death: so *Iſa. 66. 4.* God is angry with all that neglect this duty, and will not be stirred up to performe it; but those that do call on him he will heare. The *unrighteous Judge, Luk. 18.* was overcome by importunity, and then much more will God: if we humble ourselves as *Mordecai, Ester 4. 14.* concluded excellently, *Their deliverance shall arise from another place*; so may we; then certainly the Church shall stand, and Antichrist shall fall, as a Mill-stone into the Sea, never to rise up again. I grant he may rage very farre, he hath raged farre already, and how farre more he shall rage, God only knows; yet in the end, certain it is he shall fall, and the Church shall stand. Let us all therefore be humbled, you which have not yet begun this humiliation, now begin; and ye which have begun, be stedfast therein, knowing that your labour shall not be in vain in the Lord.

The next thing to be shewed after this doctrine, that *we are dead in sinne*, is the means of recovering our life, and that is by Christ, as it is in the Text (*you hath he quickned that were dead, &c.*) He, that is, Christ hath done it. Hence learn this doctrine of comfort, as a refreshing cordiall next after the bitter potion of humiliation. That:

Whoſoever will come to Christ, may come and find mercy, Rev. 22. 17 Whoſoever will, let him taste of the waters of life freely. Here I will shew:

1. What is meant by *will (whoſoever will)* that is, he that will receive Christ with all his conditions, to be his Lord, and his Ruler, &c. Whoſoever will thus take Christ he may: if we would take Christ before we were humbled we might, but till we be humbled we will not take him. It is Christ that gives life, but till we be hungry we will not take him and eat him: The Sunne enlightneth,

Doctrine 3.

3 Things in the doctrine.

1 Taking of Christ.

Simile.

2 Laying hold
of him.

Simile.

3 All may
come and take
him.

The grounds
of the Doctrine
generally.

1 Otherw ise
no ground of
our Faith.

2 Faith is a-
bout things
that are.

enlightneth, but the window lets it in; Christ gives life, but our Luning after him makes us eat him, which we will not do untill we be humbled.

2. *May come to Christ*] that is, receive him, and believe in him; it is but laying hold of him when he sees he must perish, as a man that is falling into the Sea, casts himself on a Rock, and there will lye and rest; so we seeing we must perish without him; we clap hold on him, and will not leave him for any persecution or pleasure.

3. *Whosoever will*] It is generally propounded; for Christ is a common Fountaine, he that will may come; As *Ioh. 7. 37. if any man thirst, let him come unto me and drinke: he that beleeueth in me, as saith the Scripture, out of his belly shall flow Living Waters: and again, Ioh. 3. 16. God gave his only begotten Sonne, that whosoever beleeueth in him, should not perish, but have everlasting life.* As the old Adam was a common root of sin and damnation; so is Christ the second Adam, of grace and salvation: as at the year of *Inbilee*, when the trumpet sounded, whosoever would might go free, but if any would be so slavish as to serve they might; so now to Christ, now he calleth, whosoever will, may go free and be delivered; but if there be any so slavish minded as to stay, they may.

The grounds of this Doctrine why I thus generally deliver it, are these.

1. Because els there were no ground of our faith; Faith must have a ground of Scripture, and the Scripture makes no particular promise to any man; it saith not, thou *Thomas*, or thou *Iohn* shalt be saved, but it saith, *Whosoever will, let him come, and drinke freely of the water of life: Then we say, but I will; therefore on this ground is the strength of faith, that whosoever will may come.*

2. Because faith is about things that are; faith presupposeth his object: God gives the generall promise.

mise, *whosoever will believe shall be saved.* This is the object of faith, this premised the faith followeth; and is the cause of all the consequences, as that Christ is mine, I am sanctified, justified, &c. these follow faith, but the object is before, *viz.* that *whosoever will come to Christ, may:* as, if I believe the world is created, then it must first be created; so if I beleve, I shall be saved, if I go to Christ, then I must first have this, for to believe, that *whosoever will come to Christ may come.*

To exhort so many as are humbled for sin, and see what need they have of Christ, to come to him to be quickned; the Fountaine is opened, so that, be thy sins never so many, or great, however committed, of knowledge, after many vöwes or covenants, yet if thou art so touched and humbled for thy sins, that thou truly thirstest after Christ, if thou wilt take him, thou maist. To these only that are humbled is this wide Doore of comfort opened; art thou but humbled, let thy sin be never so great, suppose it be of murther, uncleannesse, &c. let them be aggravated with all the circumstances, yet if thou canst be but humbled, and then lay hold on Christ, thou mayest. Reade, 1 *Cor.* 6. 9. See what great sins those were, how can you name greater? *Neither Fornicator, nor Idolater, nor adulterer, nor effeminate, nor abusers of themselves with mankind, nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdome of God. And such were some of you: but yee are washed, but ye are sanctified, but ye are justified, &c.* Nay, suppose you have not one jot of holiness, nor of godly sorrow, yet do but take Christ, and he is thine. To looke for sorrow and holiness before thou takest Christ, is to looke for life before the soul. Therefore do but take him and he is thine: for,

1 The promise is free without any condition; If godly sorrow and grace were required, it were not free; godly sorrow and grace follows faith, but are not required before it.

H 2

2. The

2. The promise is generall, *Matth. 16. 16. Goe ye unto all the world, and preach the Gospel to every creature:* If therefore there be any poore soul touched with his sins, so as he will do or suffer any thing for Christ, to him I speak comfort, to him Christ doth belong, thou maiest have Christ if thou wilt.

Object.

But some man will here be ready to object and say, Then every one will take him.

Ans.

Every one would take Christ as a Saviour, but not as a Lord.

To this I answer, Every one would take him for a Saviour, but there be conditions following after, though not going before faith: if you beleve he is your Saviour, you must beleve he is your Lord, you must serve him in all his commands, and leave all your sinnes, which none will do, untill they see that without him they cannot but perish: and none but they will take him, whom, when they have taken him, he descendeth into them and quickneth them, and animates them, and makes them like himselfe. As fire doth iron, to have the same qualities which fire hath, although not the same degrees. Thus when a man, humbled for sin, longeth after Christ, and receives him, Christ enters into him, and gives him a threefold life.

Simile.

Christ gives whom hee quickneth a three-fold life.

1. The life of guiltlesse, by which we are free from the guilt of sin. 2. The life of grace. 3. The life of joy. Thus be quickneth those which are dead in trespasses and sins. Hitherto of the first verse, we come now to the second.

C O N-

CONTINUANCE
IN SINNE DAN-
GEROVS.

EPHES. 2. VER 3. 2.

Wherein in times past yee walked according to the course of this world, according to the prince of the power of the aire, the spirit that now ruleth in the childe of disobedience, &c.



After the Apostle had proved these Ephesians, to whom he writes, to be dead in trespasses and finnes; here in the next verse, he proceeds to confirme his Doctrine, by proving them to be dead men from the signes of death, which are three: That they walked:

1. According to the course of the world:
2. According to the prince of the aire:
3. In the lusts of the flesh.

These are the guides, by whom they were led; the world, the flesh and the Divell: where such guides lead a man, he is like to run a good course.

Now the point of Doctrine that ariseth from the first of these, is:

That whosoever walketh in any course of sinne, is a dead man, and the child of wrath: that is, if there be any ruling lust in a man, so that he followes it, and it commandeth him, that man is in the estate of condemnation.

Doctrine 1.

The Doctrine
proved by
Scripture.

This is plain, *Rom 8.1. There is no condemnation to those that are in Christ Iesus, who walke not after the flesh but after the Spirit.* If there be no condemnation to those which walke after the Spirit; then certainly there is condemnation to those which walk after the flesh: So likewise, *Rom. 6.14. Sinne hath no dominion over you, for you are not under the Law, but under grace*; that is, if sin hath but dominion over you, then were you in the estate of death: if but any lust hath dominion over you, so that you must yeeld obedience to it, you are not in the estate of grace, but of damnation: and the reason hereof is, *verse 18. because you are the servants of sinne, (for his servants you are whom you obey)* Suppose you have but any one predominant sin, it is enough to damne thee. There are some that can deny the sin of lust, but for to leave their company, that they cannot do: Again, some can leave their company, but by no meanes will part with the sin of lust; some can part with both; but for their riches, they will not part with a penny; and so for other particulars, many will be content to part with some of their sins, but one is so sweet, that they will not part with it. But let all such know, that if they have but any one sin to rule and reigne so in them, that they must needs obey it; if it be so sweet unto them, that they cannot leave it, they are in the estate of condemnation: yea, if they continue but in any one knowne sin, for there is but one way to Heaven, but by-ways a thousand: now if thou takest but one by-way, it will lead thee from Heaven as well as if twenty; for the right way to hit the mark, is but one, but there are many by-ways where we may misse.

J added, *whosoever walketh in any knowne sin.* Indeed, a man may sometimes by chance slip out of the way into some sin; but J mean not such a man, but him that maketh some sin his continuall walk.

But

Continuance in sinne dangerous.

61

But every one will be ready to say; This is a hard saying, and who can indure it? I will therefore shew you some reasons for it.

The first reason is, because, that whosoever walketh in any known sin, is overcome of sin, and whosoever is overcome of sin cannot be saved. Indeed a godly man may oftentimes be foyled, but never is overcome and at the last getteth the victory: But when a man assimilates himself to sin, and without any reluctance is overcome of it, striving no more against it, as fire when it is overcome by water, that man is certainly in the estate of condemnation. This is the meaning of the Apostle *Peter*, *2 Pet. 2. 9.* *While they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome, of the same he is brought in bondage:* If any sin overcome thee, thou art in the estate of damnation. It will not serve our turn, to use those weak excuses, which commonly is our plea; to say, we cannot leave them, because we are flesh and bloud, and they are naturally in us.

The second reason is, because, whosoever walketh in any known sin, in him sin is predominant, and hath the chiefe command, and where that hath the chiefe command and rules, God hath no place; for the motion follows the predominant element; if godlinesse be predominant, that moves us, and rules us; if sin be predominant in us, that rules us. As a man speaketh out of the aboundance that is in his heart, so also he worketh out of the aboundance that is in heart. This is plain, for when Christ would shew their hearts to be bad, he biddeth them consider their speech; and if he could gather the naughtinesse of their hearts by their speech, then certainly much more by their actions and works.

I, but some may say, I have a secret sin in my heart, yet it breaketh not forth; I keep it in, and will not suffer it to come out, and so long it is not predominant, neither doth it beare rule, neither doth he walk after it, but covers it.

By reason.

Reason 1.
He that walketh in sin is overcome of sin.

Reason 2.
In him sinne hath the chiefe command, and God no place.

Object.

Answ.

I answer, they have so, and though they do not walke after them, yet they are not the better for that, for God judgeth according to the inward heart, he judgeth according to the heaven we aime at in our own hearts, he seeth the secret bent of the heart, which way it is; it may seem contrary to the eyes of men, but he judgeth not according to the outward appearance, but he judgeth with righteous judgement.

Reason 3.
He is an hypocrite.

God hath respect unto small things with sincerity, more than many great things with hypocrisie.

The third reason is, because that whosoever lyeth in any knowne sinne, is an hypocrite, and no hypocrite can be saved, though he doth other things never so well; for such an one hangeth not like the sprig, but like a bough that is almost rent off the olive tree, which can never prosper. If he did but a little, and yet did it in sincerity, it would be accepted, whereas, while he doth much, yet in hypocrisie, God regardeth it not. This I find by comparing these two places together, *2 Chron. 25. 2.* And *2 Chron. 35. 17.* In the first place it is said, that *Amaziah did that which was right in the sight of the Lord, but not with a perfect heart,* and therefore God rejected him: the meaning is, that he was not throughout perfect, but had some secret sin in him, therefore God rejected him.

Now, in the other place, It is said, *The heart of Asa was perfect all his dayes*; yet as we may read, he had many infirmities: as 1. He put not away the high places: 2. He relied upon the King of Egypt: 3. He trusted on the Physitians: 4. He put the Prophet into prison. Yet notwithstanding all these infirmities, it is said, *his heart was perfect*, because that these did not rule in him: for, where there is sound humiliation wrought in any man, he, though these through infirmity may be in him, yet he walketh not after them; and then only humiliation is good, when a man is desirous to be rid of his sins; and this the hypocrite wanteth, because there is rottenness at the core, and his heart is not truly sound.

Reason 4.

The fourth reason is, because that he that walketh but

but in any one knowne sin, if he had but temptation unto other sins, he would run into them also. Thence is that of the Apostle, *Iam. 2. 10, 11. Whosoever shall keepe the whole Law, and yet offend in one point, is guilty of all;* his meaning is, that if such a man had but as strong temptations unto other sins, he would commit them also; for if a man doth any duty out of sincerity, he would do all, because that God commandeth all, as it followeth in the same place: *For he that said, Doe not commit adultery, said also, Doe not kill: Now, if thou commit not adultery, yet if thou kill, thou art become a transgressor of the Law.* For, look what sin soever thou art tempted unto, the same thou wilt commit, and if a hundred temptations should as much beset thee, thou wouldest yeeld to them all as well as to one.

For the better meaning of the point, here it may be demanded, what this walking is?

To this I answer, It is a Metaphor taken from the manner of men, in their most usuall and ordinary carriage of themselves; and therefore it needs some explanation, because it is a figurative speech. Now, it is discerned by these foure things.

First, See what way a man chuseth to walk in; If a man by accident hapneth to fall into some by-path, where lies not his journey, that way is not of his choosing, he is not said to walk in that way: *Pf. 119. 30. there David saith, I have chosen the way of truth, thy judgments have I laid before me.* His meaning is, when he did wholly consider what journey to take, than he fell into Gods path, and went in his wayes; this was his resolution. If then after consideration thou hast a full purpose and inward resolution to go in the paths of righteousness, thou walkest right.

2. See what way thou goest forward in, that way thou walkest in; if a man choose a way, and go not on in that way, it is nothing: *David, Psal. 119. 32. sayes, I will runne the way of thy Commandements, when*

Quest.

What this walking is?

Answ.

Right walking is knowne

1. By the choice of the way,

2. By the progresse therein.

thou shalt enlarge my heart. But many are here deceived they think they have chosen the waies of God, and yet go on in the waies of sin; if they would walk aright, they must hold on the paths of goodnes.

3 By companions
and guides

3. See what companions and guides you choose for your journey; if thou professe thou hast chosen the waies of God, and yet dost delight in the same sinfull pleasures thou diddest desire, thou maist say what thou wilt, but certain it is, that thou art the same man thou wert: for *Dauids* resolution, when he walked in this path, was quite contrary, he sayes, *Away from me ye that work iniquity, for I will now keepe the Commandments of my God.* And this is laid down in the Text: if therefore we follow the same guides, the world, the flesh and diuell, we still go wrong, and are not yet in the right way.

4 By the provi-
sion we make

4. See what provision thou makest for the place before thou come thither; See whither thou seekest God or the Divell. A man that is to travell into *Italy*, or any other Country to trafficke there, will be sure to provide afore-hand for his journey; do thou likewise, see for what country thou bringest exchange for; if thou laist out all here for heaven, it is a signe thou art travelling thither; but if we will make ship-wrack of a good conscience, and all our care is to gain here, it is a plain signe we walk not aright; and that we mind nothing lesse than heaven. Now, thus much for the meaning of walking.

Use I.

For triall to
see whither we
walke in the
right way or
no.

The Uses follow: 1. This should be a tryall for us to examine our selves, whether we be living men or no; for if we be living, then we walk, and if we walk, than we are to see whither we walk in the right way or not; for this is the scope of the Apostle here. Now, this we may know by that place, *Rom 8. 1. There is no condemnation to them which are in Christ Jesus, who walke not after the flesh, but after the Spirit:* his meaning is by this ye shall know, whither ye are in Christ Jesus or not, if ye are in Christ, ye walk not after the

the

the flesh, but after the Spirit. This is a sure place of trial, and a true Touch-stone. And this tryall is very necessary for us; because that men live in the Church as corn lies in the Barne, after it is threshed in the floore. It is called corn from the more worthy part, and that rightly; yet there is more chaffe than corne in the heap, and therefore it is necessary that the fanne should come, and discern the chaffe from the true corne: so in the Church there is need of the fan also, to winnow the good corn from the chaffe. Let men therefore by these two rules examine themselves:

1 See if it be a known sin.

2 See if you continue in any sin.

1 See if it be a known sin.

A good man may continue in sin, and yet be perfect before God, if he know it not to be a sin; as the Patriarks lay in polygamy, yet it was not accounted of before God, because they knew it not to be a sin: There were many good Kings continued in it, but if they had known it to be a sin, they would have forsaken it, and therefore, for all that, they are said to serve God: As for example, a good subject may be said to be obedient to his Prince, when it may be he doth not that which at that time is his Princes will; because that if he knew what were his Princes will, he would do it: but if a man willingly commits treason, he cannot be said to be a faithfull subject; so he that sins against knowledge, cannot be a good man.

2 See if thy sin be continued in.

It is the continuance in sin that makes thee in the estate of condemnation: if it be a knowre sin a man falls into, yet if he continue not therein, this is no argument against him, for the godliest man upon occasion may fall, but such a man is not himselfe. Hence is that saying, *He was not himselfe when he did it*: But as for those that make a common trade of sinning, they cannot say, but that they are themselves in the

Two rules to try whither we walk aright.

1 To see whether it bee a knowne sin.

Simile.

2 To see if thy sin be continued in.

committing therof. In the godly, as *Paul* said, *Rom. 7. 17.* Now then, it is no more I that do it, but sin that dwelleth in me. It is not they, but sin that still remaineth in them: yet the sin, though it be in them after their regeneration, yet it hath no possession as it had before. Take heed therefore, that although thou hast the same occasions offered thee as before thou haddest, yet thou dost not continue in it, but totally abstain there-from, for a wicked man may a great while, even, a whole yeare, abstain from some sin, and yet be said to lye in it, because that if he had the same occasions offered as before he had, he would have committed the same sin, as before he did. Let every man therefore look back unto his own heart, and consider with himself, whether he is not the same man he was; some had their delight in covetousnesse, some in pleasure, some in preferment, some in credit, examine now your selves, and see whether thou dost not delight in the same things still; see if thou dost not continue still in them, and commit them usually, and so judge of it accordingly.

But here men may make many evasions, and find many doubts, that it is no known sin, that they lye not in it, and the like. Therefore to the end I may make it plain, I will reduce all to these five heads.

Question 1.
When sin is a
known sin.

The first question shall be this, when it is a known sin, for the hypocrite will be ready to find an evasion about this; as for the breaking of the Sabbath, for covetousnes and the like, they will say they are no sins, how shall they know they are sins?

Ans.
Every mans
conscience will
tell him whar
is a known sin.

To this I answer, the sparks of conscience will glow in the midst of this darknesse, that will grudge at that sin, and then be sure it is a known sin, though it do but whisper against it. If therefore thy conscience tels thee, that such and such things are naught and to be avoided (although it may be for a time thou maiest keep down thy conscience, and sufferest it not to speak out for the noyse thy lusts make) yet, when thou shalt come to lye

upon

upon thy death-bed, and at the last day, when thou shalt appeare before God in judgement, then for certaine shalt thou find these to be sins, and that to thy cost : Thou now wilt be ready to say something, and put away thy sin from thee, but that will not seive the turne ; harken therfore now to thy conscience, and see whither that doth not tell thee, such and such things are sinfull.

Here it may be demanded ; A godly man sometimes may have a scruple in conscience, whither he is to do such or such things ; now therfore wherein lies the difference between the scruple of godly and ignorance of the wicked.

To this I answer, Indeed there is a great difference betweene the scruple of the godly, and the ignorance that is in the wicked, and the murmuring and accusing of a guilty conscience. There are three signes wherby they may be discerned :

1. For the guilty conscience ; when he lies in a known sin, and his conscience tels him it is a sin, he makes no inquiry after it, but he finds such a sweetness in it, that his heart is engaged to it, he cannot speak against it, nay, he resolves to sin, yea, and whensoever he is reprov'd for it, he is very angry. But on the contrary side, for him that hath a scruple in conscience might he but be informed of it that it were a sin, he would faine know it, and with all his heart leave it. Therfore he doth but inquire and labour by all meanes to know if it be a sin, and no sooner doth he know it to be a sin, but he forsaketh it.

2. Thou maiest discern of it by the subject matter of their scruple : If it be a hard knot and question, then it may be in a good man, and such an one should gather the soundest and best reasons, and see what side is most probable, and that he must follow. But on the contrary side, if it be an easie matter of morality then thou art the more to be suspected, for the morall

Object.

Ans.

3. Differences betweene the accusing of a guilty conscience, and the scruples of the godly.

Differ. 1.

The wicked after knowledge lie in it, but the godly forsake it.

Differ. 2.

In the subject matter.

law is ingrafted into our hearts. For an instance, if it be about the neglect of the Sabbath, or about company-keeping, and the like, the conscience that is a Virgin, and never will be corrupted, that will tell thee these things or perswade thee of them: Indeed sometimes thou maiest have a seared conscience, past feeling, and then when once thy conscience hath done telling of thee then thou art in a pittifull case.

Differ. 3.

In the rest of their actions.

3. Thou maiest discern of them by the rest of their actions; if they have a good conscience, they will be troubled about that, and the rest of their life will be good: but thou maiest quickly gather whither it be a reigning sin or no, for then they will do all things on the other side, and one known sin draws on another, and the falsenes of their hearts will be discerned in other things also; for one reigning sin is like to a disease that weakeneth all the faculties of the body: for even so that weakeneth all the faculties of the soul. And so much of the first question.

Quest.

The second question is this, he that is a carnall man may say, I do many good things as well as others, and although I do sometimes sin, yet I allow not my self therein; and what can a godly man do or say more?

Ans.

Wherin a godly man and a wicked may be said to agree and differ.

1. They agree in the way, & differ in the end of their journey.

To this I answer: godly men and wicked may go far together, but in themselves they differ much. Therefore first, I will shew how far they may be said to agree and differ, and secondly, how they may be discerned.

1. In these things they agree and differ.

First, both may agree in the way, and yet differ in the end, their journeyes end may be two severall places: for the end of all that a godly man doth, is the glory of God; but the good which a wicked man doth, is either out of some present feare, or hope, or flashes of conscience, or for some by-respects, so that in all he aimes most at his owne profit; it proceedeth not from the inward man, a new regenerated heart, as it doth in the godly: for example suppose a man travelling,

Simile.

velling, and by chance fall into *London Road*, because it is coincident with his way, and not because his journey lies to *London*, but only for that it is his readiest, and perhaps clearest way; now we cannot say, that man tends to *London* for all that, because here the denomination is taken from the utmost end of his journey.

2. They both agree and differ for the disapproving of evill. I know that this may be in the wicked, a disapproving of evill, as well as in the godly: wherefore we are to know that there is a twofold disapproving of evill.

1. That that ariseth from a principle of nature in conscience.

2. From a true principle of regeneration.

If thy disallowing of sin doth but arise from a naturall conscience, that is nothing. But if it be from a principle of regeneration, that is, from a new disposition that is wrought in us, if from it we disallow sin, our case is good.

But now the signes whereby we shall discern between these two, are three:

The first signe is this; if thou dost disallow thy selfe in sin from a new principle of regeneration, thou wilt abstain from sin with delight, and settle upon goodnes, as a stone, or any other heavy thing rests in its centre: for working with a habit, is working with delight, when a man sets himselfe against sin with all might and maine, then it is a true signe. But now for the naturall conscience, let him be but out of his old company, he is out of his element; whatsoever good thing he doth, he doth it not with the whole bent of his spirit, but it seems tedious unto him.

The second signe whereby you may discern the naturall conscience, is sin: if he loveth those that continue in such sins as he doth; if he be a drunkard, he doth delight in drunkards; if a gamester, he doth delight in gamesters: for he never comes to the con-

tra-

2 They both disagree and differ in the disapproving of evill. Disapproving of evill twofold.

Three signes distinguish between a naturall dislike of evill and a regenerate.

1 A delightful abtaining to sin.

2 A change & rising of the heart both against old sins and the doers of them.

trary grace, but hath pleasure in them that commit the same sins. But the regenerate man, he that hath a heart changed, his heart riseth against such men. Therefore, *Rom. 1. 31.* it is said, *Who knowing the judgement of God (that they which commit such things, are worthy of death) not only do the same, but have pleasure in them that do them.* If this is reckoned as one of the sins of the *Generales*, not only to commit sins themselves, but also to take pleasure in those that commit the same sins. When therefore a man hates them that love goodness, and favoureth and delighteth in those that are evill, its a great signe the heart is not changed, for the Scripture makes that a lesse signe of a dead man, to do evill, than to favor them that do it. On the contrary side, for a man to favor good men and goodness, and hate sin, it is a great signe of a regenerated man; when as the wise man saith, *Pro. 26. 10. The unjust man is an abomination to the just.*

3. A change of
the whole man
Simile.

The third signe wherby you may discern it is this, if thy disallowance of sin arise from a true principle of regeneration, it will transforme the whole man; as a sprig being once ingrafted into the stock, will change the whole nature of the stock. For look what the will is set upon, that will change the whole man, and draw that after it; see therefore now what thy speeches and delights are, if thy disallowance of sin arise from a good principle, they are true. On the contrary side, the naturall conscience that doth not transforme the whole man, but only in some few things; though it disallow of sin, yet it will go on in sin; and such men hold, or as the word in the originall is (*Rom. 1. 18.*) *they imprison the truth in unrighteousnes*, Their consciences being inlightned, they keep it, and imprison it in that faculty; The conscience that telleth us what to do, and yet there is no generall amendment in us. And this is a great signe we are not inwardly changed. And so much for the second question.

Quest. 3.

The third question is this; godly men oftentimes relapse

relapse and go back again and again, and often fall into the same sin, and they know it to be a sin: how therefore shall I distinguish between this relapsing & lying in sin?

To this I answer: You shall distinguish it by these 3. signes.

The first signe is this, a godly man never relapses into purposes of sinning, he doth not before hand premeditate and think of the pleasantnes and sweetnes therof: and after this maner it is said, *he that is born of God cannot sin*; for he is overcome of sin but upon some occasion. But the wicked man after he hath committed sin, doth purpose to do it again; so that he cannot be properly said to fall into sin again, because in purpose he never left it.

The second signe is this; look what sin a carnall man lieth in, that is his beloved sin, he favoureth it most, and would not be crossed in it, he cannot abide to be told and admonished of that sin. Now it is otherwise with the godly man, he favoureth not himself herein, but that sin which he is most ready to fall into, he is gladdest to heare that condemned, he is very willing to heare the Preacher speak against that. As for the wicked man he must not be touched, he is like a lame man which cannot indure to be stirred, so he cannot abide that his beloved sin should be spoken against.

3. There is a great difference in these two things.

1. The godly man falls not into it so often as he did before.

2. He falls not into it after the same manner.

1. He falls not so often as he did before.

He doth greatly resist it, the being and essence of sin is not still in him, though it may be in part, if the same occasions be set before him, yet he is not drawn away as he was before. As for the wicked man, he is the same he was, and upon every sleight occasion he will be drawn away; he cannot abstain from sinning, because that sin is not weakened, but is full still in him.

K

2. For

Ans.

Distinction
berwixt a godly mans relapsing and lying in sin.

1. He hath no purpose to sin.

2. He favoureth not his sin.

3. He falls not into the same sin.

1 So often as before.

2. After the same manner.

2. For the manner :

Although he doth sometimes slip, yet it is with great griefe and reluctance, he is more sorry for it alwaies and every time gets ground of it, and strength against it. But as for the wicked man it is nothing so, he doth it with as much joy as ever he did, he findeth as much sweetnesse in it as ever he did before. So then we see there is a plain difference between the relapses of the godly, and the wickeds lying in sin. And so much for the third question.

Quest. 4.

The fourth question, or rather an objection is this: no body can do all things, the best of us are sinners, we are but flesh and bloud, which is fraile, the best have some imperfections; and therefore who is it that sinneth not?

Ans.

A double difference between the sin of the godly and the wicked.

1 In the wicked some sin is ever predominant.

To this I answer, It is true that all men are sinners, the godly offend as well as the wicked, yea, the Godly offend often, and much; but yet there is a double difference between the offences of the Godly and the wicked.

1 The hypocrite hath alwayes some predominant and ruling sin in him, wherein he favoureth himselfe, so that all he doth must have respect to it, and where Religion crosses that, it must give place, and there must be a bawling of good duties, if it be against it. But as for the Godly, in them there is no predominant sin, it may be now one infirmity starts up, then another, but down they go again, none can get the victory over him. The hypocrite hath some domineering sin, in which he will be favoured, but as for the Godly man, he desires none to spare him.

2 The wicked commit sin as a proper work.

2 There is a great difference in the manner; a wicked man doth it as his proper work, his delight and his Glory, he acts himselfe in it. But the Godly man, he acts not himselfe in committing such a sin, it is not he that sins, but something that is in him, and he is very sorry after wards that he was so foolishly overtaken

ken therwith. One man may weare a chain for an ornament, another for a fetter, and would with all his heart be rid of it; so it is with the Godly man, his sin is a burthen unto him, and he would be very glad to be rid of it, but to the wicked man it is no burthen, but he rejoyceth in it, he accounteth it all his pleasure, he reckons it a losse to be hindred in his way, or to leave it. The Godly man he esteemeth it as very hurtfull, he knows it hinders him, so that he cannot do that he would. The godly man, he entertains sin as a Theif, but the wicked man as a welcome guest. And so much for the fourth question.

The fifth, and last question is this, How shall we distinguish between the purposes of the wicked and of the godly, because that oft times both seem to be good; and there be many men that have good purposes and do but very little.

To this I answer, the purposes of the hypocrite are weak, and bring nothing to passe, but as they rise, so they presently vanish again; But the godly mans, they are well rooted in the soul, and bring the thing to passe that they labour to effect. A good man will use all the means he can to abstain from sin, he will shun all the occasions: but the wicked man, he will not abstain from the occasions, he knows his nature will be ready to take hold of sin, and yet he will not avoid the occasions and allurements therto; surely therefore this man hath no purpose to leave sinne; for if his purpose be not put in practice, he had as good never purpose, for it hath no effect. The Godly man, he will use all good meanes to further his intent, by fasting and prayer, and all other good duties. Again, a godly man, if he hath a lust in sin, he will resist it with all his might, and never give over though he doth slip, yet he presently riseth again, and never ceaseth, and therefore it shall not be imputed to him; but if a man hath sitting purposes in his

Simile.

Question 5.

Ans.

The purposes of the wicked are weake and fruitlesse, but of the godly strong and effectuell.

Use 2.

To comfort
all those that
do not conti-
nue in sin.

Simile.

brain, that is nothing, though he falleth not into the same sin so often. Thus much for the first use of tryall.

The second Use serveth for comfort. For if this be a sin of deadnesse, to walk in sin; Then it is a matter of comfort to all those, who, although they oftentimes slip into sin, yet they are sincere hearted, and do not continue in known sins. You had therefore no need to cry out against us, that our words are cruell words, for this is a doctrine full sweet; you must at the first give us leave to open the wound, though it be painfull, yet after you shall find the ease and sweetness. The Bone-setter, that because he would not deale roughly, setteth not the Bone aright, but puts in the fore joynt only a little, and doth not set it throughly; it may be at first thou shalt be called a good bone-setter, because the person ill affected, for the present, feels no pain, yet afterwards when the joynt is not seated, will be railed against: or the Surgeon that will not search the wound to the bottom, for paining the patient, at the first may be pleasing; but afterwards in the end he shall have little thank for his labour: in like manner should the doctrine be harsh at first, because it searcheth the sore to the quick, yet the end of it is comfort. The end of Christs speaking to the people in Saint *Iohns Gospel*, was at the last comfort and joy. Labour therefore all of you to make this use of this doctrine; you that have sincere hearts, take it home to your selves, if you do walk in no known sins: but if ye have walked formerly in any known sins, now begin to rectifie your lives, that so you may have cause to take this Doctrine unto your own souls. Break the bands of Satan, and forget all his fair allurements, you must part with all your sweetest sins for it, and give all you have to purchase this Jewell. Comfort you may have, and all our desire is, to make your hearts perfect, that so you may find comfort. If your hearts be perfect, you shall find these foure comforts.

1. You shall find more comfort in easines and contentednes to forbear that lust we most delighted in, than ever we did in yeelding to it.

2. You shall find your selves able to rest, to pray, to heare and to sanctifie the Sabbath; make your hearts good, and you shall do these things with delight; for, as when a mans hand is out of joynt he cannot work; so if the soul be out of frame it cannot pray, &c.

3. You shall find your selves able to beare afflictions; before you can beare nothing, but every thing is as a burthen unto you: A man having a shoulder that is out of joynt, cannot beare any thing; so, if sin be mingled with affliction, it makes that bitter: but after you have purged your selves from sin, you shall be able to beare them; but when there is no strength within, how shall we beare them?

4. When your hearts are perfect, the wound will presently be healed and grow well. The peace of the wicked is but like a wound that is skinned over, at the last it will break out again, he may make a shew for a while, but there is a secret disease in him; and the latter end of that man will be worse than the beginning; their pain will be worse hereafter, the pain that he shall indure when death comes, when Gods insupportable wrath begins to charge his sin upon his conscience, that will be worse than all he indured before. And thus you see this Doctrine is most sweet to all those that have perfect hearts, but to the other, that remain still in their sins, most dangerous.

4 Comforts in a perfect heart.

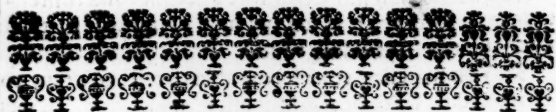
1 Contentednes to forsake lust.

2 Ability to prayer.

Simile.

3 Ability to beare afflictions

4 Sound peace and lasting.



A
PROFITABLE SER-
MON PREACHED AT
LINCOLNES INNE, On

GEN. XXII. XIV.

*As it is said to this day, In the mount of the LORD
it shall be seene.*

The occasion
of the words.



HE occasion of these words, was that famous History of *Abrahams* offering his Son *Isaacke*: Now that so great a passage of Gods Providence, and so great a tryall of *Abrahams* Faith might not passe away, but be remembred, the Lord delivereth it in a Proverbe, *As it is said unto this day*; because we are apt to forget, and Proverbs are short and pithy, and so the better remembred, and therefore the Lord setteth this marke upon it; whence by the way we observe, That speciall passages of Gods providence should not be forgotten.

Observ.

Judg. 5.
Deut. 31. 19.

And therefore it is the manner of the Lord in such passages of his providence, to make songs of them: and so hath it bin likewise the practice of the Lords people to turn such things into songs, which they would not forget, as we see at the red Sea, and in the time of *Deborah*; and so did *Moses*, when he would have some things to be remembred of the children of *Israel*, he left them a song: so did *David* likewise, who for the remembrance of the Lords goodnes, made many *Psalmes* of thanksgiving.

Now

Now a Proverbe is much, of the same nature; but it is short, and makes a greater impression, and therefore this great matter here set forth by it, is the dispensation of the Lords providence.

Wherin note we in the first place, That *the Lord will be seen*: why, what strange thing is that? the Lord is seen every where of us, and makes himself continually visible unto us, I, but this is another kind of sight, which is not in a generall manner to be beheld but in his speciall providence to his servants in their afflictions.

The second thing is, The time when he will be seen; that is, *In the mount*: that is, when things are brought to an extremity, when we think there is no more help nor hope, that is the time when the Lord will be seen.

Now the scope of this place is, to help us against discouragements, when we see it go hard with the Church that there is no hope for them, for then we are not to distrust, Because *in the Mount will the Lord be scene*, in distresse will the Lord shew himself; and therefore you are to take heed of discouragements that you leave not your hope, for then you take away indeavour, and so Gods causes fall to the ground, and thereby the Lord is forsaken of us; for it is our hope that sets all a worke, and the want of hope makes us turn our backs; yea, foyle and give over the Lords Battels; and therefore we shou'd still maintain our hope in all extremities whatsoever; for when the Lord sends any afflictions on the Church or our selves, we ought not to despise or make light of them, because they are the Messengers of the Lord, to humble us: So we must not on the other side have the sinnewes of our souls loosened by them; for as we are not to despise the chastening of the Lord, so are we not to faint when we are rebuked of him; for *in the Mount will the Lord be scene*; that is, it is a thing that the Lord will usually do, not at this time when thou wouldst have him, but even when *Abraham* was fetch-

Two things
observable in
the Text,

The scope of
the place a-
gainst discour-
agements.

fetching the blow, than to stay his hand; And it is his usual course so to do; and therefore it is turned into a Proverb, because it is ordinary.

For ordinary
use.

Secondly, we have ordinary use of it, and therefore likewise it is put into a Proverb; for the Lord usually brings us into extremities; and that it might be the better remembred of us, it is put into a Proverb, for that is the use of short sentences to be easily carried in the memory; and therefore the Lord hath thus turned it: As men do by their silver, they change it into gold that it may with the more ease be carried.

Simile.

Doctrine 1.

Now to come to the words; out of which we may learn, *That it is Gods usual manner to bring his children to extremities.* The examples are so many in Scriptures, and in our daily experience of this, that we need not insist on the proofe of it, but proceed to shew the reasons thereof.

Reason 1.

To make it an
affliction.

And the first cause why the Lord doth so usually do it, is, when he brings afflictions on his children, he lets it run along till they may think there is no more help, nor hope, that so it may be an affliction to them; for it would not be an affliction, except it did run on to the uttermost point; for if there were any doore for us to get out, we were not compassed about; but when a man hath no gap to go out at, that is it that makes the spirit of a man to sinke. If a man were in a smoky house, and had a doore open, it were no difficulty for him to shift himself out of it; but when we are shut up, that is it which makes it difficult; and that it might be so, the Lord suffers it to come to an extremity.

Simile.

Reason 2.

Because the
Lord might be
sought unto

Simile.

Secondly, the Lord brings us to an extremity because the Lord might be sought to; for so long as the Creatures can do us any good, we will go no further; but when they faile us, we are ready to look up to the Lord: As it is with men which are on the Seas, when they are in an extremity, those that will not pray at any other time, will pray now, and be ready

ready to say with these in the Prophet *Hosea 6.1. Come and let us returne unto the Lord; for he hath torne, and he will heale us; he hath smitten, and he will bind us up*: And the reason is, because where the creature ends the Lord must begin; otherwise there can be no help at all. And hence is it that at the time of death, when a man once sees that, and hath no deliverance, it quaileth the stoutest spirits that are: As *Saul* when he could see nothing but death before him, then he sank down to the ground, and till then the Lord is not sought to; but *in their afflictions they will seeke me*, saith the Lord; because then they can go no where els. Therefore when a man is brought to say, vain is the help of man, then he will look to the Lord for his help; but till then, man is subject to look round on every side to see if there be any that will help: But when there is none, then he seeks unto the Lord and is delivered.

Thirdly, the Lord doth it, because that hereby it comes to passe that the Lord may be known to be the helper; that when we are delivered, he may have all the praise: for otherwise if there be but a little help in the Creature, we are ready many times to ascribe it all to it, or at least to divide the praise; and therefore the Lord said to *Gideon, Judg. 7.2. The people that are with thee, are too many*: though indeed they were but few in comparison of the multitude which they were to go against, yet they were too many for *Gideon*, to have acknowledged the hand of the Lord in it, if he should have had the victory with them. But the Lord will not divide his glory with another, and therefore he will bring a man to the streight, to be without all hope, that so he may have all the praise; for when other means concur with his help, than it is divided; but without that, his arm lies naked, as it were, and therefore that it might be known, he brings them to extremity.

Fourthly, the Lord doth it, because all that wee

L

have

Reason 3.
Because God
may be known
to be the hel-
per.

Reason 4.
Because wee
might receive
it as a new gift

have, we might have as a new gift: Therefore the Lord suffers us, as it were, to forfeit our Leases, that he may renew them; otherwise we should think our selves to be Free-holders. But when we come to see all gon; our health, wealth, and credit to faile us, and in that extremity the Lord to give it us, it is as a thing given on a new gift, and then we take our life as given again of the Lord: and so in any other streight, when there is no help of man left, then we take it wholly from the Lord, and then we give it to him again.

Fifthly, the Lord doth it, because he may teach us by Experience to know him.

But here some man will be ready to say, why cannot that be without these extremities?

To this I answer, you must know when a man goes on in a course, without any troubles or changes, his experience is to no purpose; for he hath no great experience of the Lord: But when a man is in tribulation, that brings experience; and experience, hope; for it is another kind of experience that is so learned, then that which comes without it: And indeed nothing is well learned till it be learned by experience. And therefore our Saviour Christ himself that had all knowledge that could be had without this, would have this also of experience likewise; for when a man is in extremity, then shall he have experience of the Lord: And therefore it is said of *Manasses*, when he was in a 'siction, and had praied to the Lord, humbling himself, and was restored, that *he knew the Lord was God*, 2 *Chro.* 33. 13. Why? did he not know that before? No, not as now he did; for now he knew the Lord by experience: and the want of this is the cause why many feare not God; for because they have no changes, they know him not by experience, and therefore they feare him not. And for this cause when the Lord did ever manifest himself in any special manner to any of his people, ye shall see it alwaies to be upon some great change that befell them: As when

Reason 5.

Because we may know the Lord.

Quest.

Ans.

God is never known well but by experience.

God manifesteth himselfe ever upon some great change.

when *Jacob* was forced to leave his Fathers house, to fly from his Brother *Eſau*, then did the Lord in a ſpeciall manner manifeſt himſelf unto him; and ſo likewiſe at his returning home again, when his Brother *Eſau* came againſt him with foure hundred men to deſtroy him, which was a great change, then the Lord appeared to him again: ſo ſtill upon the great changes of his people doth the Lord appeare unto them; and as he did to them in former daies, ſo he doth to us now; he doth appeare unto us ſometimes by experience of his goodnes; which that he may do, he brings us to extremities.

Laſtly, the Lord doth it for proof and tryall, for ſo it is ſaid in the beginning of this Chapter, *God did prove Abraham*; and therfore ſaid unto him, *Take now thine only Son Iſaack, whom thou loveſt, and offer him up on one of the Mountaines which I ſhall ſhew thee*: Now ſeeing the Lords intent was to prove him whither he would part with his Son *Iſaack* for his ſake, therfore he lets him go to the very place and utmoſt period of offering his Son; for if the Lord had taken this tryall of him before he had brought him to the very utmoſt, he had not bin tryed; but when the knife was, as it were, going to the throat of his Son, then was he fully tried: And like unto this do we deale with friends one towards another; for when you will try how another will truſt unto you, you will let him alone till there be none els to help; for if there be any other for him to go to, it is no triall, but if it is come to this that you muſt do it, or none will, then have you tried him and not before: in like manner did the Lord prove *Abraham* in this place.

The Uſe of it is, That we might learne never to be diſcouraged; whatſoever our caſe is, let us never ſuffer our hearts to be caſt down in us; for as we are very prone to let go our hold upon all occaſions, ſo is it a very great fault ſo to do. We ſee how *David* doth recollect himſelf together when his ſoule was diſquieted within him, asking himſelf why it was

Reason 6.

Uſe.

Not to be diſ-
couraged what
ever our caſe
be.

Pſal. 43. 5.

Object.

Answ.

Hosea 14. 4, 5,
6. opened.

So? which he would not have done, if the other had not bin a fault in him; and therefore why do we so cast down our souls? If we say, it is because it will be long before the Lord will come and undertake our help: I answer, no, it will not, for as soon as he doth see thee fit for help, he will give it; for when things are most desperate, than his help is nearest: for as he is able then to do it, so is he most willing to do it then. And to this purpose is that place, *Hos. 14. 4, 5, 6. I will heale their back-sliding, I will love them freely, for mine anger is turned away from them. I will be as the dew to Israel, he shall grow as the Lilly, and cast forth his roots as Lebanon: his branches shall spread, his beauty shall be as the Olive, and his smell as Lebanon.* When Israel was fallen into a very low condition, and had taken to him words, and repented of their sins, then the Lord healed their back-sliding, which was the cause of their misery: and then though they were outwardly miserable, yet he will be as the dew unto them; that though they be as the Lillies in Winter, which have neither colour, sent, nor beauty, yet consider in the Spring time what I do unto them, and learn to know Me by the works of nature; for if I do but send a little dew, such as is in the time of Spring, it shall grow again, yea and bring forth such a flower, whose beauty shall exceed *Salomon* in all his Royalty: and if the Lord can do so in nature to the hearbs of the Field, do you not think he is able to do it to you in the ordinary passages of his providence? If he shall but shine on you with the light of his countenance, yea though you were as the Lilly in the Winter, yet shall you spring again as the Lilly in the Spring: that is, you shall spring quickly. I but you will say and quickly wither again: No, saith the Lord, you shall be confirmed and established in your estate, for he will fasten your roots as the trees of *Lebanon*, and they were faster than the trees in other places; for though they be tall, and

and so their boughes might be moov'd, yet the bodies of the trees hold their owne, because they were well rooted: and in *Lebanon* they were faster than in other places, because it was a firmer ground: so that if the Lord list to plant you, you shall be sure to remain firme. I but what shall I be good for? I know not how to be usefull neither for God nor man, but to be laid aside as a thing for which there is no more use. Nay, saith the Lord, I will not only make you beautifull as the Lillies, and rooted as the Cedars, but I will make you as the Olive trees which are fit for use. And put the case thy name and credit be lost, yet your smell shall be as the smell of *Lebanon*, that is, as *Lebanon* had many sweet blossoms, and sweet smells, so shall it be with you, whatsoever your condition be.

This place then is a place of comfort against discouragements, which you may see exemplified in divers examples: As in the example of *Iob*: you know in what a case he was, he lost all he had, that he had not a friend left him; no, not his wife nor servants that would stick unto him, but was brought to the very Mount, to an extremity that could not go further, for he was at the very brim of the hill: yet when *Iob* was fit for mercy, when he had humbled himself, you see what a change the Lord made, how his beauty did return again, and how all his health, prosperity, and friends did return unto him, inasmuch as he was in all things as before, yea, and beyond it. So in the fourth of *Daniel* 26. who would have thought it possible for *Nebuchadnezzar* ever to have bin restored, that had lost his Kingdome and wits too, which is the only meanes to bring a man in again; yea, he had lost all his beauty, for he was a beast of the field, yet the Lord made a change with him: now a man would wonder how this should be brought to passe that he should have his Kingdome again, and be made known to his Nobles; why the Text saith, *He looked*

Examples.

Iob.

Nebuchadnezzar.

The *Jews* in
Mordecaies
time.

Simile.

Simile.

Simile.

up to Heaven, vers. 34. and then his Nobles and Princes sought unto him : for the disposition of all people is to have the right heire to rule the Kingdome; and therefore he had as much glory and honour as ever before. The like you shall see in *Mordecaies* time, when the Church was in extremity; for you see how far *Haman* went, the blow was as it were in the giving, the knife was in his hand to cut the throat of the whole Church of the *Jews*, yet when they had humbled themselves by fasting and prayer to the Lord, that made work in heaven; and when there was a change in heaven, you see how quickly the Church was changed, and brought even from the lowest degree to the highest that could be, or ever was in the time of their trials. And therefore let us never give over our hopes, and despair not, for because the Lord is ever ready to shew mercy, for mercy pleaseth him : A man when he corrects his child, he doth it unwillingly; but when he is fit for mercy, he is glad to shew that; why so it is with the Lord he being willing to do it, and exceeding able, for he is a Physician that is able to heale the most dangerous diseases, and shall we then doubt of the accomplishment? It is a common fault amongst us to measure the Lord according to our selves; & so when we see man cannot help us, we think that God cannot; but he that can turn Winter into a Summer, can speedily turne our estates when we are fit for it : As a Physician that administers hard potions to his Patient, it is not because he cannot or will not give him pleasant things, but it is because his Patient is not fit for it; for as soon as he is fit for Cordials, he most willingly gives them unto him : And as the Husband-man, he is willing enough to sow his seed in the Earth, and would be glad if the time were come; I but he knoweth if he sow it on the wild waste ground it would be lost, and therefore he plowes it first, and again too, yea thrice if it be needfull, and then having well fitted it, he sows his seed; Even so it is with the Lord, he
first

first plowes the ground, he digs deep into the hearts of men if it be needfull so to do, but if a little plowing will serve, he never takes a deeper; and if one will serve, he never gives a second; and therefore when we are fit to receive the seed, mercy shall come in a main amongst us, even as that which goes with wind and tide; yea, it shall come as fast as our misery did, which though it comes head-long upon us as it did upon *Nebuchadnezzar*, yet how quickly did the Lord deliver him again? and so shall it be with us, because the Lord is delighted with mercy, therefore the Lord doth usually help in extremities, and not before; for *in the Mount will the Lord be seene*.

And as the first Doctrin is drawn naturally from these words, *That it is Gods usuall manner to bring his children into the Mount*; so in the second place, then and there will he be seen: Therefore it follows,

That in the time of extremities will the Lord be seen, and not before: But then he will appeare in his special providence, for the comfort of his children, though not before.

And why so? First, because the Lord knows this is the best way to draw forth the practice of many graces, and good duties, which other wise would be without use: As for example; When *Jacob* had made his Brother *Esau* his enemy by his hasty getting of the blessing, whereas if he had staid the Lords time, he might have had it without any sorrows with it; but because he will have it a wrong way it is accompanied with many sorrows both in him and *Rebecca* likewise: Now if the Lord had presently made reconciliation betwixt him and his Brother, as he could have done, though he did not, but made it long first, that made *Jacob* exceeding fruitfull; for he being caused to fly, as his Mother counselled him to do, in his necessity became acquainted with the Lord, and knew him better than ever otherwise he should have known him; yea, he knew himself better too, and

Doctrine 2.
Reasons why
God will not
be seen till ex-
tremities are.

I.

To exercise
the graces of
your God by.

and therefore vowed to give the Lord the tenth of all that he had, and that the Lord should be his God for ever if he would give him food and clothing, of which he felt the want at that time; and this brought his heart to the Lord: So likewise when *Eſau* came againſt him at his returning home again; if at the firſt it had bin told *Jacob* that his Brother had bin friends with him, he had never wreſtled with the Lord as he did; and ſo ſhould he have miſſed of that great Bleſſing which he received in being called *Israel*. And therefore we ſee the Lord by this doth draw many great fruits from them, of which otherwiſe the Lord ſhould loſe the glory, and we the benefit, if it were not ſo with us. So likewiſe the Angell was ſent to *Daniel* when he began to pray; I but if the meſſage had then bin delivered to him, his heart had not bin ſo well moulded in the frame of grace, therefore the Lord lets him alone; though he had given the Angell charge to deliver the meſſage to him, yet till he had done his work, and was made fit for it, the meſſage of their full deliverance was not made known unto him.

Reason 2.

To give time
of Repentance

A ſecond reaſon why the Lord deferrs, and will ſtay till the very extremity comes, is, becauſe he would give a time to men to repent and meet him in, which is good for his children, otherwiſe we ſhould not ſeek unto the Lord: And for ſuch as do not ſeek him, it is to leave them without excuſe: As in 2 *Chron.* 11, 12. Chapters, you ſhall find that *Rehoboam* fought the Lord for three yeers together, and then departed from him, yet *Shiſacke* was not ſent againſt him till the fifth yeare of his Raig: Whence this is to be obſerved, that though he had forſaken the Lord, who therefore had reſolved to bring judgement upon him, yet He gives him two yeers liberty to ſee if he would return. So when *Nebuchadnezzar* was like a flouriſhing tree, when he had dreamed his dreame, and that made known unto him, that he ſhould

should be cut down to the very root, like the Lilly in Winter, nothing should be left but the stumps, yet you shall find it twelve months after before the Lord struck him. So in the destruction of *Ierusalem* by *Nebuchadnezzar*, the Lord was oftentimes offering to strike it, yet called back his hand again that they might humble themselves and seek his face: but it is said of *Iezabel* in the 2. *Revelations*, ver. 12. *he gave her time to repent, but she repented not.*

Thirdly, the Lord doth not deliver till the time of extremity, that we may know the vanity of the creature, and see that they are but as Reeds that are empty: as for example, when a man is brought to some great straight, and sees that men will forsake him in it, as the Lord will cause them to do when he will bring a man to a straight indeed, for then he will shew him that there is no help in man; as when a man that is sick, and so farre gone that no Physick will do him good, but all Physitians have left him; or when a man hath some great busines in hand, and nothing that he hath will effect it; and so likewise a man at Sea, when he is in such a tempest that neither rowing nor any thing els will do him good, then when men are in such cases, they come to see the vanity of the creature, and that all outward means will start aside like a broken bow; for a broken bow being drawn but a little, vwill hold; but if it be drawn up to the head, then it breaks in the hand of him that handles it: even so, vwhen the creature is put to it, then the vanity of them is seen, & that they are but as hollow reeds that are empty, and so not to be trusted.

Now vve must adde to this, that as the Lord vwill not deliver till then, yet then he vwill do it; and of that you must make no doubt, because the Lord vwill make good his promises and be just, for he is abundant in truth, he vwill make good all that he hath said, and that in abundance. Now if the Lord will helpe, and yet not till a man come to extremity, why then he

M must

Reason 3.
To let us know the vanity of the creature,

Simile.

Though God defer till extremity, yet then he will surely help.

must help or not at all, and so he should faile them that trust unto him, when as one man will not faile another that trusteth him, for that were treachery so to do; why then much lesse will the Lord faile thee, if thou rely upon him, if thy heart can tell thee thou dost intirely rest upon him, it is impossible he should faile thee: And therefore he must help thee at the last cast, or els not at all; and untill thou art so far gone, thou art not come unto the Mount; for *Abraham* was three daies in going the journey, and the Lord might have revealed it before if he would, but he did not till he came to the Mount: And therefore do not say, now is the extremity, and yet the Lord doth not help me, when thou art but in the way, for thou art not yet come to the brow of the hill, thou art not at the utmost part of the Mount.

Vse.

To teach us
not to make
too much haste
for deliverance

The Use of it is, to teach us not to make too much haste for deliverance in the time of distresse, but to wait upon the Lord, yea depend upon his Providence when we seeme to be without help: If we look upon the Creature, yet then are we to depend upon the Lord, so as never to say there is no help; but on the contrary, to say, *I will trust in him, though he kill me*; for so did *Abraham* here, he was to kill his Son, and yet he had hope: So let us, though there were a thing that would be our utter undoing if it should come on us, yet if it do come thou oughtest to hope, because it is the Lords manner to bring his people to extremities, as here to *Abraham*: and the like he did to *Peter* when he came to him on the Waters; for he might have holpen him before he began to sinke if he would, but he did first let him sinke a little, and then he holpt him: So when the people were at the Red Sea, and had no gap to go out at, then the Lord holpt them, by making a way thorow the Sea: In like manner he did to *Jacob* when he was returning home from his Father in law *Laban*, he suffered *Esan* to come out against him with foure hundred men, before

fore he holpe him; and who would have thought that *Eſau's* mind ſhould have bin ſo ſuddenly turned? But when *Jacob* was brought to a ſtrait, then the Lord turned all another way. And the like he did with *David* in the time of his diſtreſſe, he let him alone till *the waters were like to goe over him*: but when his feet had almoſt ſlipt, in regard of his outward and inward troubles, for he was at the very going down to the grave, then the Lord brought his feet out of the Net, and ſet him at liberty, and took him out of the waters that he was not drowned: and therfore ſtill truſt in the Lord, and labour that thy faith faile thee not whatſoever thy ſtraights be; for that was *Peters* fault when he was on the Water, for if he had ſunke being he had the Lords word, he ſhould have bin ſafe enough, and therfore had no cauſe to doubt; and ſo we ſhould learn to do, in all our ſtreights ſtill to believe; which if we do, we ſhall find the Lord very exceeding ready to help beyond all that we can be able to aſke or think.

See this in an example or two, how the Lord comes betwixt the cup and the lip, as it were, betwixt the very liſting up of the hand to the ſtroke; and as in the Text, ſo alſo when the *Shunamite* had by the command of the Prophet leiſt her land, becauſe of the Famine that was to come when the ſeven years were done; for ſhe truſted the Prophet, and therfore did not ſay, Alas what ſhall I do for my lands again? but did go; and when ſhe returned, and was gone to the King for her lands againe, at that very inſtant was the King talking with *Eliſhaes* ſervant about the great works of the Prophet, who then told the King of this woman and her ſonne, confirming that which *Gebezi* had ſaid, and *Gebezi* being preſent to helpe to ſpeake for the woman; and then ſhe had not only her lands reſtored her, but the fruits of it alſo for the whole time of her abſence. So likewiſe when *Mordacays* deſtruction was plotted by *Haman*, and ſo neare

Ester 6.1.

brought to passe, that there could be no hope of help on any side, yet then when *Mordecay* was a sleep in the night, and had made no plots at all for his safety, then the Lord brought it to passe; for *that night the King could not sleepe*; then he must needs call for a book, and then that above all other books that should be brought and in that book that very place to be turned to of the treason against the King, and *Mordecayes* truth and faithfulness in discovering the same; and that this should be done at the very extremity, when a day or two after would have done him no good, it is worth the considering: therefore never doubt, feare not, but trust to the Lord in any straigh; for though he doth not work miracles now, yet he works wonders and is able to do as great things as ever he was, yea, and doth so too when there is the like occasion; In like manner, when our Saviour Christ was brought to the very brow of the hill by the people to be cast downe from it, why then he went away thorow the mids of them; so is the Lord able to do with us, and will also if there be the like need; and therefore let us learn to trust in the Lord, and in all things to depend upon him. One would have thought it impossible when fourty men had secretly vowed, neither to eat nor drink till they had killed *Paul* for that to be revealed, and *Paul* to be delivered, when so many that were able enough to destroy a poore prisoner had conspired against him, yet we see the Lord delivered him from that great streight; and therefore let us wait still upon the Lord, for it is but the staying till the time be out, and then he that can save, will save, and will not tarry. And so much for the second thing.

Doctrine 3.
 Godly mens
 extremities
 are tryals, not
 punishments.

The last point observable from these words, is,
That godly mens extremities are but trials, sent for their good; and not punishments, sent for their hurt and ruine.

The Lord did this but to prove *Abraham*, he meant him no hurt at all in it: And so the Lord doth by afflict-
 ing

ing others of his own people, he doth not mean to hurt them by it. And therefore when you see an affliction to be so great as if it would undoe those on whom it is, yet you shall see in the issue it was but like an evill; for when *Abraham* was bid to take his only sonne *Isaac*, whom he loved, and offer him in a Sacrifice to the Lord, and was suffered to be three daies in the tryall, yet the Lord meant him no hurt; here was indeed a great apprehension of evill, yet it was no evill; but it might as much work upon him as the evill it self: Even so is it with us in our afflictions, they are not evils, but meere trials, & therefore we are not much to be dismayed for the greatest afflictions that can befall us in the world, because they are but tryals, that do befall thee from God.

I, but will some say, what shall I get by it? Why, so much that there is so little cause to be sorry for it, that thou hast cause to rejoyce, if thou wouldest believe; as is said in the 1. of *Iam. 2. My Brethren count it great joy when you fall into divers trials*: It is a very fit Text for the purpose, for the Lord said he would proove *Abraham*; and all is no more but to try us, and not to do us any hurt; and this is a good reason why it is so, in that we are bid to rejoyce in it? now we have no cause to rejoyce in that which will hurt us, neither will the Lord lay any unreasonable command upon us.

I, but what if the tryals be many? Yet he bids us rejoyce, though they be of divers kinds; when we are not only afflicted in the losse of goods, & our friends forsake us, in which we might have some comfort, if our healths and liberty might be enjoyed, or if all the outward man were afflicted, yet if the spirit were whole it would beare out infirmity. I, but what if that be wounded too? Why, if there be tryals of all sorts, and you fall into them all, and that of a sudden too, as a fall of waves, one comming upon the neck of another, as they did upon *Iob*, yet we are bid to rejoyce: Why one would think it were enough for a man to be patient in that case; yet

Object.
Ans.

Object.
Ans.

(saith the *Apostle*) you must rejoyce in it; yea, count it exceeding joy: that is, as your tryals are greater, so let your joy be greater.

Object.

Answ.

We ought to rejoyce in tryals, because the greater the trial is, the more will be the good.

Object.

Answ.

Thy good that comes of tryals is,
1. Increase of grace.

2. Increase of reward.

Why, that is a strange command you will say: I but though you see not the reason of Gods Commandments, yet there is a great reason in them, which if you saw, you would keep them most willingly. And the reason of this Command is, the greater the tryall is, the more will be the good, and therefore the more cause of joy; for if the most painfull be the most gainfull, then they that have them have the greatest cause to rejoyce in them: It was a tryall for *Abraham* to go from his own Land, and to cast out his son *Ismael*; I, but this was the greatest, and this brought him the greatest fruit that ever he had.

I, but what is that good? why this; first it shall increase grace in your hearts; for as the gold when it is tried loseth nothing but dross, and so is made the better thereby; so it is with our afflictions, for the tryall of our faith, saith the *Apostle*, *bringeth forth patience*: so the greater thy tryall is, the more it strengthens thy faith, and so increaseth comfort: for when the afflictions of the *Apostle* abounded his consolation abounded also. And hence it is, that our Saviour Christ saith, *You shall receive an hundred fold with persecutions*; that is, when the trial doth abound, the comfort shall abound.

Again, you shall have the greater wages; for when a man hath a friend, that hath bin employed about any great thing for him, why the greater the trouble was which he did undergoe for him, the more will he be beholding to him, and the greater reward will he bestow upon him; even so, the greater the tryals are from the Lord, the greater benefit will come to us by them; and therefore when you see the greatest tryals befall the Church and people of God, be assured by this which hath bin said, that some great benefit is comming to them; or do you not think this is an usefull doctrine; it may

may be it concerns some of you now at this present; if not, it may do, therefore lay it up before hand; and let us not think of afflictions as of things that will undoe us, but as tryals that will bring us profit. For as the Spies that went to *Canaan* were of two sorts, and looked upon the Gyants that were in it with a double eye; and so some of them said, O the Land is a very good Land, and encouraged the people to go up into it; and others that were afraid, they said, nay, but the Land eats up the Inhabitants therof, and discouraged the people to goe up into it: Even so it is with many amongst us, when they see afflictions befall the Church and people of God, O they presently are afraid, and therefore they say, Who would be as these men? let me be of such as be in prosperity and have friends, and some that will provide for me: but what is the reason of this? why they send forth wrong spies, and therefore they bring back a false report: but if thou wouldest send forth thy faith and spirituall wisdom which ought to be in thy heart, then thou shouldest see it were no such matter. And therefore let this be our Practice concerning the estate and condition of the Church at this time, and needfull it is we should so do; for do you not see the dangers that they and we are in, and the confusion that is almost throughout all *Europe*? yet God hath not forgotten us, neither will he leave us, if we can but rest upon him: what though there should be a sudden change, so that all things were with us as it was in *Hesters* time? yet could the Lord bring forth some good thing out of it, that should tend much to his glory and our good: Put the case all were turned upside downe, as it was in the confused Chaos, wherein Heaven and Earth was mingled together, and the waters overcoming all the rest, yet as then when the Spirit of the Lord did but moove upon the waters, many beautifull creatures were brought forth, and the Sea devided from the rest, that those

Simile.

those waters that seemed then to spoyle all, serves now to water all, and without it we cannot be: Even so, were the Church in never so confused a condition, yet the Lord shall so order the things that seem to undo us, that they shall bring forth something of speciall use; that is, something to water and make fruitfull the house and people of God: and therefore be not out of hope whatsoever befalls thee, only be humbled; for there is great cause so to be, and the Lord calls thee to it by his Ministers, and we are his Messengers to declare his will unto you; and as we must be humbled, and take to heart the cause of the Church, so we must consider the time, that we may be thoroughly affected therby; for it was *Ephraims* fault not to do it: and thou must see this distresse, so as it may bring thee into the Mount; for it is not an extremity simply that will cause the Lord to help thee: but when thy soule is plowed up therwith, and then the Lord will cast in the seed and water it, so as thy soule shall spring again; and therefore let us still maintain our hope in all conditions whatsoever. And for this end did I fall upon this Text at this time, That *in the Mount will the Lord be seene.*

FINIS.



The Summe of the chiefe Points contained in this Treatise.

DOCTRINE I.

Hat all men by nature are dead in trespasses and sins. The Doctrin proved. First, by reason.

Secondly, by Scripture. Pag. 2.

Five things to be observed for the understanding of the Doctrine.

I. What this death is.

Two things alike in the naturall and spirituall death.

1. Privation of life.
2. Something left of the body, a carcaske; of the soule, a corrupted quality.

Dead works why so called, p. 3.

The seat of this death.

II. The kinds of this death: three kinds.

- 1 The death of guilt. p. 4
- 2 The death of grace.
- 3 The death of joy.

How terrible the taking away of Gods presence is. p. 5.

III. The signes of this death are foure.

1. Privation of reason.

A difference betwene carnall and spirituall knowledge, p. 6.

2. Privation of sense.

3. Want of motion, p. 7.

4. Want of beauty and vigour.

How wicked men may have morall virtues.

IV. The degrees of this death, p. 8.

OBJECT.

If all dead, then preaching in vain.

ANSW. 1.

There is, the life of reason in him, whereby a man may

- 1 See himselfe dead.
- 2 Bring himselfe to the meanes of life.

ANSW. 2.

The Word may put life into him.

ANSW. 3.

A difference betwene the spirituall and corporall death: this against the will, that voluntary, p. 10.

The Uses of the point.

1. Not to deferre repentance.

How the Diuell deceives men in
N perwa

The Contents.

perswading them to put off their repentance.	3. Stiffnesse.	p. 22
Saving repentance what it is. 11.	4. Privation of sense.	
An example of Francis Spira.	5. No sympathizing in the miseries of others.	p. 23
2. How to esteem civill men.	Two things may move us to consider the miseries of the Church	
1. Not to over-value them.	1. The greatnesse of the judgement on them.	
2. Not make them our companions.	2. Our ability to helpe them.	
p. 13.	For the Church we must	
3. To stir up to thankfullnes for being quickned,	1. Pray for it.	p. 25
p. 15.		
4. How to esteem the means of grace.	Our prayers must bee	
5. To examin our selves whither we have this life in us or no.	Fervent.	
How the Divell deceives civill men,	Spiritually.	
p. 16.	Of faith.	
Two signes of quickning:	With constancy.	
1. A sensible consideration of our estate by nature.	Of righteousness.	
2. An universall change, p. 17.	With humility.	
2. An application to examine our selves before we receive the Sacrament.		
Two kinds of spiritually dead men:	2. Be more zealous,	p. 6.
First, Stark dead. Signes therof:	3. Stirre up others.	
I. Positive, p. 18	4. Performe duties in due time,	p. 27.
1. A carelesse neglect of goodnessse.	5. Performe duties with continuance.	
2. A lying still in any lust.	The Devils cunning to deser men from doing good duties, 28.	
A living lust what it is, p. 19.	Secondly, seemingly living men:	
3. An Antipathy to God and goodnessse, p. 20	Signes therof are,	
II. Privative,	1 They do not grow,	p. 30
1. Privation of speech,	They are moved by an outward principle,	p. 31
2. Privation of heat.	3 They seeme living but in some places and companies.	
A difference betweene the coldnesse of a godly man and a wicked.	4 They speake from the teeth, not from the heart,	p. 32
	Jun is converted by a Countrymans hearty speaking,	p. 33
	Two meanes to get life:	

The Contents.

1. To labour to see this death.
2. To go to Christ for life, Ibid.

DOCTRINE II.

That whosoever would be translated from death to life, must first apprehend himself to be a child of wrath, p.34
Three things keep us from Christ:

1. Unbelieve.
2. Neglect of him.
3. Unwillingnesse to part with other things for him.

Three things to be set against these, to bring us to Christ:

1. Faith to believe he is God.
2. A slight Humiliation to bring us in love with Christ
3. Sound Humiliation to be willing to part with all for Christ. p.35.

The necessity of a deep humiliation.

Without a sound humiliation.

1. We will not come to Christ.
2. We will not stay with him.

Humiliation compared to the foure grounds, Matth.

13. p.36

3. We will not do or suffer any thing for him.

Four reasons confirming the Doctrine, p.37 38

The Doctrine of Humiliation must go before sanctification. Ibid.

USE.

Not to content our selves with Morality and Civility; for except we have more than nature in us, we cannot be saved, p.38

QVEST. 1.

Wherein true humiliation consists?

ANSW.

In three things:

1. In seeing our lives abound with actuall sins.
2. In considering there is nothing good in us. p.40.
3. In smiting our hearts with an apprehension of Gods curse.

QVEST. 2.

What kind of sorrow is required to true Humiliation?

ANSW.

A sorrow convincing the judgement, and moving the affections.

QVEST. 3.

How shall we know whether this sorrow be true or no?

ANSW.

True Humiliation differs from other sorrow. p.41.

1. In the rise.

N 2

2. In

The Contents.

2. In the continuance.

3. By the signes of brokennesse of heart. p.42

Contrition of heart.

1. Heales our finnes.

2. Causeth love to Christ.

Signes of our love to Christ, are,

1. Obedience.

2. Affection towards him.

3. The high prizing of spiritu-
all things, p.43

4. Contentednesse with the mea-
nest condition.

5. Feare of offending GOD,
p.44

Tendernesse of Conscience
wherin consists.

6. The finding of sweetnesse in the
the Word of God.

7. Meeknesse of spirit, p.45
Humiliation changeth our na-
ture.

QUEST. 4.

Whether this Humiliation be in all
men?

ANSW.

It must be in all, or els they will
fall away.

The difference of humiliation in one
well educated and a grosse sin-
ner, p.46

QUEST. 5.

What is the least degree of Humi-
liation?

ANSW.

To count sinne the greatestt evill,
Christ the greatestt good.

A mans conversion consists in

1. Being soundly humbled.

2. Steadfastly laying hold of
Christ. pa.47.

3. Newnesse of life, Ibid.

QUEST. 6.

How shall we come to be thus hum-
bled?

ANSW.

The Law the only means to Hu-
miliation, pag.48.

The spirit of bondage what, and
why required to humiliation.

How Afflictions and the Law con-
curre to humiliation.

Five meanes to humiliation.

1. To consider our estates, p.49;

2. To suffer sorrow to abide on
us. p.50.

3. To see sinne in its effects.

4. To make these evils present
by Faith.

Two things ought to be present
before us:

1. All finnes past.

2. Things future, 51.

3. To take heed of shifts.

Eight shifts whereby men thinke to
keepe off judgements.

1. Civility.

2. For

The Contents.

2. Formall performance of holy duties, P.52.

3. Badnesse of nature.
Two Cautions therto.

4. Gods mercy.

5. The making conscience of many things.

6. The delay of the execution of judgement, P.53.

7. A false opinion of our estates.
Three Cautions therto.

8. An opinion that some should be holy, and not all.

V S E.

To perswade us to humble our selves, P.54.

DOCTRINE III.

VV Hofoever will come to Christ, may come and find mercy. P.55.

Explication of the Doctrine.

The grounds of the Doctrine are these two:

1. Otherwise no ground of faith P.56.

2. Faith is about things that are.

U S E.

To exhort every one that is humbled and sees what need he hath of Christ, to come to him to be quickned, P.57.

Every one would take Christ as a Saviour, but not as a Lord.

Christ gives whom he quickneth, a threefold life, P.58.

DOCTRINE IV.

VV Hofoever walketh in any course of sinne, is a dead man, and the childe of wrath, P.59.

The Doctrine proved by Scripture.
By Reason. P.60.

REASON. 1.

He that walketh in sinne, is overcome of sinne.

REASON 2.

In him sinne hath the chiefest command, and God no place.

OBJECT.

An Hypocrite keeps his sin in, and suffers it not to break out, and therefore it is not predominant, P.61.

ANSW.

It is no matter for that, for God judgeth according to the inward heart.

REASON 3.

He is an Hypocrite.

The Contents.

God hath respect to small things with sincerity, more than many great things with hypocrisie.

REASON 4.

He is ready to run into other sins upon occasion. pag. 62.

QUEST.

What this walking is?

ANSWER.

Right walking is known,

1. *By the choise of the way.*
2. *By the progress therein,* p. 63
3. *By the companions and guides*
4. *By the provision we make.*

V S E.

I. For tryall, to see whither we walk in the right way or no, p. 64

Two rules to try whither we walk aright.

1. *To see whither it be a known sin.*
2. *To see if thy sin be continued in.* p. 65.

QUEST. I.

When is sin a known sin?

ANSWER.

Every mans conscience will tell him what is a known sin. p. 66

OBJECT.

A Godly man may have a scruple of conscience.

ANSWER.

Three maine differences between the occasion of a guilty conscience and the scruples of the Godly

I. In the continuing it; the wicked after knowledge lie in sin, but the Godly forsake it.

II. In the subject matter; hard doubts be in the Godly, against which they gather soundest reasons; and easie matter to the wicked will corrupt their consciences. p. 67

III. In the rest of their actions; a good Conscience may be troubled about one thing, and yet the rest of the actions good; but an evil conscience grows worse and worse in other things.

QUEST. 2.

A Carnall man doth many good things, and allowes not himself in any sin, and what doth a godly man do more?

ANSWER.

A godly man and a wicked may be said both to agree and differ:

1. *They agree in the way, and differ in the end of their journey,* p. 68.
2. *They agree and differ in the disapproving of evil.*

Disapproving of evil two-fold:

Principle in Nature,
Arising } *Conscience.*
from a } *True Principle of*
Regeneration.

The Contents.

3 *Signes to distinguish between a naturall dislike of evil, and a Regenerate.*

1. *A delightfull abstaining from sin.*
2. *A change and rising of the heart both against old sins and the doers of them, pag. 9.*
3. *A change of the whole man.* p. 70.

QUEST. 3.

Godly men often relapse as well as the wicked; therefore how shall I distinguish between these?

ANSWER.

Three signes of distinction between a godly mans relapsing and lying in sin.

1. *He hath no purpose to sin.*
2. *He favoureth not his sin.*
3. *He falls not into the same sin.*
 1. *So often as before, pag. 71.*
 2. *After the same manner.*

QUEST. 4.

Who is it that sinneth not?

ANSW.

All men sin; but there is a double difference between the sins of the godly and the wicked.

1. *In the wicked some sin is ever predominant.*
2. *The wicked commit sin as a proper worke.* p. 72.

QUEST. 5.

How shall we distinguish between the purposes of the godly and the wicked?

ANSWER.

The purposes of the wicked are weak and fruitlesse, but of the godly strong and effectual, p. 73

USE 2.

To comfort all those that do not continue in sin, p. 74.

Four comforts in a perfect heart:

1. *Contentednesse to forsake lust.*
2. *Ability to prayer.*
3. *Ability to beare afflictions.*
4. *Sound peace and lasting,* p. 75



The Summe and Contents of the SERMON.

OBSERV.

T*hat speciall passages of Gods providence should not be forgotten,*

p. 76.

Two things observable in the Text.

1. *That the Lord will be scene.*

2: *That*

The Contents.

- | | |
|---|---|
| <p>2. <i>That he will be seen in the Mount.</i> p. 77.</p> <p style="text-align: center;">USE.</p> <p><i>To help against discouragements.</i></p> <p style="text-align: center;">DOCT. 1.</p> <p><i>It is Gods usuall manner to bring his Children to extremities.</i></p> <p><i>The Doctrine proved by Reasons.</i></p> <p style="text-align: center;">REASON 1.</p> <p><i>To make it an affliction.</i></p> <p style="text-align: center;">REASON 2.</p> <p><i>Because the Lord might be sought unto.</i> p. 78.</p> <p style="text-align: center;">REASON 3.</p> <p><i>Because God may be known to be the helper.</i></p> <p style="text-align: center;">REASON 4.</p> <p><i>Because we might receive it as a new gift.</i> p. 79.</p> <p style="text-align: center;">REASON 5.</p> <p><i>Because we may know the Lord by experience.</i></p> <p><i>God is never so well known as by experience.</i></p> <p><i>God manifesteth himselfe ever upon some great change.</i> p. 80.</p> <p style="text-align: center;">REASON 6.</p> <p><i>Because the Lord might proove and try us.</i></p> <p style="text-align: center;">USE.</p> <p><i>Not to be discouraged what ever our case be,</i> p. 81.</p> <p><i>Comfortable Examples of Job. Nebuchadnezzer, the Jewes in</i></p> | <p><i>Mordecaies time, against discouragements,</i> p. 83, 84.</p> <p style="text-align: center;">DOCT. 2.</p> <p><i>In the time of Extremities the Lord will be seen and not before. And thus for these causes;</i></p> <p style="text-align: center;">REASON 1.</p> <p><i>To exercise the graces of God by,</i> 85</p> <p style="text-align: center;">REASON 2.</p> <p><i>To give time of Repentance,</i> p. 86.</p> <p style="text-align: center;">REASON 3.</p> <p><i>To let us know the vanity of the Creature.</i></p> <p><i>Though God deferre till extremity, yet then he will surely come,</i> p. 87</p> <p style="text-align: center;">USE.</p> <p><i>To teach us not to make too much haste for deliverance.</i> p. 88.</p> <p><i>Examples of the Lords comming in extremities.</i></p> <p style="text-align: center;">DOCT. 3.</p> <p><i>Godly mens extremities are but trials sent for their good, and not punishments sent for their hurt and ruine.</i> p. 90.</p> <p><i>Tryals therefore should be cause of rejoycing, rather than sorrowing.</i></p> <p><i>We ought to rejoyce in tryals, because the greater the tryall is, the more will be the good.</i></p> <p><i>The good that comes of tryals, is,</i></p> <p style="padding-left: 20px;">1. <i>The increase of grace.</i></p> <p style="padding-left: 20px;">2. <i>The increase of reward.</i> p. 92.</p> |
|---|---|

FINIS.

Library of the

UNION THEOLOGICAL SEMINARY

New York

